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NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

TOLLIUS (JACOBUS), a physician and very learned man, was a native of Ingra, in the territory of Utrecht; and taught the belles lettres in his own country with great reputation and profit for some time. In 1684, the marquis of Brandenburg appointed him professor of eloquence and the Greek tongue. He made several journeys into different parts of Germany, into Hungary, and Italy; of which he has given some account in a posthumous work, published under the title of "*Epistolæ itinerariæ*," by Henninius, at Amsterdam, 1700, in 4to. It is said there are some useful and curious things in these epistles. Tollius was an editor of two antient authors, of "*Ausonius, cum notis variorum*," 1671," 8vo; and of "*Longinus*, 1694," 4to, with a Latin version in the same page, and Boileau's French version in the opposite. He was a critic of more learning than judgement, as the title of the following work may shew: "*Fortuita sacra, in quibus præter critica nonnulla tota fabularis historia Græca, Phœnicia, Ægyptiaca, ad chymiam pertinere asseritur*, 1687," in 8vo. He pushed this extravagant notion so far as to seek for the secrets of chymistry and the philosopher's stone in the fables of Paganism. This does not shew a very sound judgement; yet there is a great deal of learning, and some curious things, in his book. He died in 1696.

He had a brother, named Cornelius Tollius, who was also a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuensis to Isaac Vossius: he was afterwards professor of eloquence and the Greek

tongue at Harderwic, and secretary to the curators of the academy. He published an "Appendix to Pierius Valerianus's treatise *De Infelicitate Literatorum*, Amsterdam, 1707," in 12mo.

TOLLIUS (CORNELIUS), was brother to the preceding, and secretary to Isaac Vossius. He was professor of Greek and Rhetoric at Harderwic, and published a "*Tract de infelicitate Literatorum*," with an edition of "*Palaphatus*," which last is a scarce and valuable work.

TOLLIUS (ALEXANDER), was also brother to the two persons abovementioned, and is known in the literary world by an edition of "*Appian*," which is much esteemed.

TOOKE (ANDREW), a learned English schoolmaster, was the second of five sons of Benjamin Tooke, citizen and stationer of London, and born in 1673. He was educated at the Charterhouse-school, and in 1690 sent to Clare-hall in Cambridge, where he took both the degrees in arts at the regular seasons. In 1695, he was chosen usher of the Charterhouse-school; and, in 1704, professor of geometry in Gresham-college, in the room of Dr. Hooke; being recommended by a testimonial from the master, Dr. Burnet, and other officers of the Charterhouse. Nov. following, he was chosen a fellow of the Royal Society. In 1723, several thousand pounds were left him by his elder brother, Mr. Benjamin Tooke, a bookseller in Fleet-street; yet, notwithstanding this addition to his fortune, such is the force of habit, and so much do men love to continue in the ways they have long walked in, even though they appear slaves to others, that he still held his place of usher in the Charterhouse-school, and went cheerfully on with his old drudgery. He was preferred to the mastership of the school in 1728; and, the year after, married the widow of Dr. Henry Levert, physician to the Charterhouse. He then, as he was obliged by the statutes, resigned his professorship of Gresham, and from that time attended no other business but his school. This began to be too much for him, for he had some years before declined in his health, till at length he fell into a dropsy, which carried him off, Jan. 20, 1731, in his 58th year. He was buried in the Charterhouse-chapel, in the middle of which is placed a white marble monument, in the form of a shield, against a pillar, with a Latin inscription upon it to his memory. He had taken deacon's orders, and sometimes preached, but devoted himself principally to the instruction of youth, for which he was no less fitted by his temper than learning.

He published some things for the benefit and assistance of youth: as, "*Synopsis Græcæ linguæ*;" "*Ovid's Fasti*," from the Delphin edition, with an English interpretation and notes;

notes; and "The Pantheon, or, History of the Heathen gods." This book was first written in Latin by Francis Pomey, a Jesuit, and translated into English by one who conceals his name under initial letters. This translation was afterwards revised and corrected, with the addition of a new index, cuts of the deities, and other improvements, by Mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the sixth Latin edition, published at Utrecht by Samuel Pitiscus, in 1701. Mr. Tooke translated Puffendorf's "Whole Duty of Man according to the law of nature," with the notes of Barbeyrac, into English; and bp. Gastrell's "Institutes of the Christian Religion," into Latin. The supplement to the account of Gresham-college, inserted in the second Appendix of "Stow's Survey of London," was written by him, and given to the editor Mr. Strype.

TOOKE (GEORGE), of Popes, in the county of Hertford, esq. born about the year 1595, was sent in the unfortunate expedition against Cadiz in 1625, as captain of a band of volunteers, Sir Edward Cecil being both admiral of the fleet, and also lieutenant-general and lord marshal of the land-forces. Sept. 3, they joined the fleet at Plymouth, where Sir Samuel Argol, who had been employed with 28 sail against the Dunkirkers, came up with the admiral, and brought nine of their ships as prizes. Here they waited so long for the arrival of the king (who knighted several of the officers), that they did not weather the Lizard till Oct. 9; and were 13 days reaching Cadiz, occasioned by a tempest, which Mr. Tooke, who appears to have been a considerable actor in the expedition, has well described in a poem, of which it may be observed, *en passant*, that the versification is perfectly in the vitiated taste of the times in which it was written; but the thoughts are just and manly, the poetry strong and nervous, and the imagery every where correspondent and true. In a mixture of prose and verse, Mr. Tooke proceeds to describe the various distresses of the fleet, both in their fruitless attack and unsuccessful search of the plate-fleet. "Loud complaints," says Hume [A], "were made against the court, for entrusting so important a command to a man like Cecil, whom, though he possessed great experience, the people, judging by the event, esteemed of very slender capacity." Nor did their misfortunes cease with their voyage. A severe mortality

[A] It is observable that Mr. Hume, throughout his whole "History," never mentions a complaint against the Court but he declares it to be ill-founded. He seems to do it from habit, originating in monarchical principles early imbibed. Cecil had had great experience, but never profited by any. This feature of character is not uncommon in the world.

attended the ships after their arrival at Plymouth. "For my own peculiar," says Mr. Tooke, "though outwardly I held up, and fair awhile after, yet this forbearance wrought so little quittance, that several diseases (hence contracted) laid at length such peremptory fetters of a warm bed and a cautious diet over me, that I was compelled to retire, and verse myself out of that profession which I had formerly been versed in for several years together."

In consequence of these resolutions, he retired to his paternal estate at Popes, where he pursued a learned intimacy with the famous Selden, the learned John Hales of Eton-college, Mr. John Greaves, and others; the last of whom, in the year 1651, dedicates "A Description of the Grand Seignior's Seraglio, or the Turkish Emperor's court," to "his honoured and truly noble friend, George Tooke, esq." Here these extraordinary geniuses used to pass their hours in the mutual improvement of their minds, and the cultivation of the virtues; while their fellow-citizens, after imbruing their hands in civil carnage, were engaged in empty disputations and idle contests. In this retirement he had the great affliction to lose his wife, a woman of excellent virtues and uncommon endowments. On which occasion he wrote various canzonets, and dedicated them "to the memory of his deceased very dear wife, Anna Tooke of Beere [B]."

In the same year Mr. Tooke had a proper opportunity of testifying his grief and his friendship, by composing "A brief epitaph payed to the merit of my learned kinsman Mr. John Greaves, deceased the 7th of October, 1652."

The manor of Popes had been in this family from the year 1483. Mr. Thomas Tooke sold it in 1664 to Stephen Ewre and Joshua Lomax; and they the next year to Daniel Shot-torden, of Eltham in Kent, esq. He sold it to col. Thomas Taylor; and Taylor to Sir David Mitchel, who gave it to his lady for life, and afterwards to his nephew John Mitchel, esq. who is present possessor, or was so lately. They were likewise lords of the manor of Wormley in Hertfordshire, and patrons of the rectory. For, we find by the records, that Henry VIII, at the dissolution of the monastery of Ecclesia Sanctæ Crucis de Waltham, or Waltham Holy Cross, granted the manor of Wormley, and the advowson of the rectory, to Edward North and his heirs, at the rent of £. 1 13 s. per ann.

[B] She lies buried in the parish-church of Wormley in Hertfordshire (of which the family of Tooke were patrons), with this inscription: "Here lieth the body of Anna Tooke, eldest daughter to Thomas Tooke, of Beere

in East-Kent, and wife of George Tooke, of Popes, in the county of Hertford, esq. groaning under corruption till that great day. She departed this life December 9, 1642."

He sold it to Elizabeth Woodcliffe, from whom it came to William Woodcliffe of London. This William, by Elizabeth his wife, daughter of Fisher of Longworth, left a daughter Angelot, married to Walter Tooke, of Popes, in Hatfield, esq. This Angelot, as appears by her epitaph [c] on the north side of the chancel of Wormley church, was a second daughter, in right of whom her husband presented to the living *alternis vicibus*. It appears by Mr. Purvey's epitaph, who married lord Denny's sister, that he also was patron *alternis vicibus*. Hence it has been conjectured, that Mr. Purvey's father, John, married the elder sister; and they were sharers, in right of their wives, both of the manor and advowson, till it fell entirely to Tooke, upon the elder sister's death. The Purveys presented twice, and the Tookes four times; and the first presentation was Purvey's, as probably marrying the elder sister. Ralph Tooke succeeded his father Walter, and, dying without issue, was buried at Esslingdon, and divided the estate between his brothers George and John. George sold his part to Richard Woollaston, esq. who was gun-founder to Oliver Cromwell. He left a son John; and John, a son Richard, who conveyed it to William Fellows, esq. whose eldest son Coulston Fellows, esq. is present possessor. This Ralph Tooke died December 22, 1635, aged 77 years. He married Jane, the daughter of Edward Byth, of Smallfield in the county of Surrey, esq. She died Dec. 8, 1641. George Tooke, our author, who had the other moiety, called Wormley-bury, died possessed of it in the year 1675, aged 80 years. His device was a hedge-hog; and under it his family motto, MILITIA MEA MULTIPLEX. On which in his old age he wrote, "A key to the Hedge-hog combatant; and my motto."

TOOKE (THOMAS), S. T. P. was born in East-Kent, the son of Mr. Thomas Tooke, of the family of the Tookes of Beere. His father and grandfather were hearty sufferers in the Royal cause. Their enterprising zeal was severely punished by the prevailing party, and acknowledged at the Restoration by such rewards as royal hands, tied down by pro-

[c] "Here lieth interred the body of Angelot Tooke, wife of Walter Tooke, of Popes, in the parish of Bishop's Hatfield, in the county of Hertford, esq. who had issue by him eight sons and four daughters. Which said Angelot was second daughter, surviving sister, and co heir of William Woodcliffe, citizen and mercer of London, esq. and Elizabeth his wife, daughter of — Fisher, of Longworth, in the

county of Oxford, esq. which said William Woodcliffe was lord and patron of this manor of Wormley. And, after the decease of William her husband, the said Elizabeth married Edward Saxilby, esq. one of the barons of the Exchequer, who, together with her two said husbands, lies also here buried. The said Angelot Tooke died May the last, 1598."

mise and compositions, could afford. His education was first at St. Paul's school, chiefly under the care of Mr. Fox, to whom he owed many obligations, and to whose family he was a constant and generous benefactor. Thence he went to Corpus-Christi-college, Cambridge; and while bachelor of arts was chosen fellow; the learned Dr. Spencer, and the body, having a just regard to his talents and improvement. It was about this period that he engaged in the school of Bishop-Stortford, whose reputation was then in ruins, and had nothing to recommend it but the name of Leigh [D], not yet out of mind. At the request of Dr. Tooke, a new school was built by contributions of the gentlemen of Hertfordshire and Essex, and of the young gentlemen who had been educated at Bishop-Stortford. The school was thus raised to a great degree of fame, as the living numbers of gentlemen, sent by Dr. Tooke to his own and other colleges, attest; and considerably increased the trade of the town, by such a beneficial concourse. He revived the annual school-feast here, and charged his estate with a yearly present to the preacher on that occasion. Dr. Tooke gave also to this school-library a legacy of ten pounds for books, which are added to it; and procured a great number of valuable authors from gentlemen that were his scholars. By his interest and care the gallery in the church, for the use of the school, was erected. He gave by will to this church a chalice of 20*l.* value; and died May 4, 1721, after more than thirty years intent and successful labours here. He was buried in the parish-church of Lamborn in Essex, of which he had been rector from the year 707.

TORRENTIUS (LÆVINUS), a very learned man, who flourished not long after the restoration of letters, was born at Gaunt in Flanders in 1525, and educated at Louvain. Thence he went to Bologna, in order to study the civil law and antiquities; where he so distinguished himself by his skill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of business also; and hence, after returning to his own country, was thought a fit person to be employed in several em-

[D] The library at Bishop-Stortford, says Dr. Salmon, is well furnished by the diligence of the masters. The first encouragement I find given to it was by Mr. Thomas Leigh, of the family of Leigh in Cheshire, who was master here, and induced some of the gentlemen at their leaving the school to present a book, which custom hath been

kept up till this time. Mr. Thomas Leigh his son, B. D. was instituted to this vicarage, 1680. He gave a good number of his own books, and a house of 30*s.* per ann. the rent of which he appointed for a yearly entertainment for those that are at the visitation of the library.

bassies. He took holy orders, and at length was raised to the bishopric of Antwerp, where he died, in 1595, at seventy years of age. Besides an 8vo volume of "Latin poems," printed by Plantin, at Antwerp, in 1594, he wrote "Commentaries upon Suetonius and Horace;" the former printed in 1592, the latter in 1607, 4to. Scaliger, Lipsius, Scioppius, and indeed all the learned, have spoken well of his "Commentaries." Fabricius, speaking of explications and emendations of Horace, says, that he and Lambinus were men "*præclaræ eruditionis acrisque judicii, & ad hoc opus conficiendum plurimis & optimis manuscriptis codicibus instructi.*"

TORRENTIUS (JOHN), a painter of Amsterdam who generally painted small figures; and, though he never was out of his own country, yet has done some things with great force and truth. But he was not so famous for any excellence in his art as for some singular circumstances of his life, together with his miserable end. He loved, it seems, to paint nudities, and was very extravagant in his lewd fancies, for which his friends often reproved him, but in vain. Instead of growing better by their advice, he sought reasons to justify his wicked inclinations; and so fell into a most abominable heresy, which he himself spread about, and by which his obscene figures were not only justified, but even commended. He was taken up for his horrid tenets, and, denying what was sworn against him, was by the magistrates put to the torture. He died, anno 1640, in the midst of his torments, and his lewd pictures were burned by the hands of the common hangman. People were more enraged at him for his heretical opinions than for his immoral paintings; and it is probable that, if he had kept himself clear from the former, he might have indulged his pencil very securely in the latter.

TORRICELLI (EVANGELISTE), an illustrious mathematician and philosopher of Italy, was born at Faenza in 1608, and was trained in Greek and Latin literature by an uncle, who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he pursued some time without a master; but, at about twenty years of age, he went to Rome, where he continued the pursuit of it under father Benedict Castelli. Castelli had been a scholar of the great Galilei, and had been called by pope Urban VIII. to be a professor of mathematics at Rome. Torricelli made so extraordinary a progress under this master, that, having read Galilei's "Dialogues," he composed a "Treatise concerning Motion" upon his principles. Castelli, astonished at the performance, carried it and read it to Galilei, who heard it with much pleasure, and conceived a high esteem and

friendship for the author. Upon this, Castelli proposed to Galilei, that Torricelli should come and live with him; recommending him as the most proper person he could have, since he was the most capable of comprehending those sublime speculations which his own great age, infirmities, and, above all, want of sight, prevented him from giving to the world. Galilei accepted the proposal, and Torricelli the employment, as things of all others the most advantageous to each. Galilei was at Florence, whither Torricelli arrived in 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every respect according to his directions. But he did not enjoy the advantages of this situation long, for at the end of three months Galilei died. Torricelli was then about returning to Rome. But the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the present, and promising him the chair as soon as it should be vacant. He applied himself intently to mathematics, physics, and astronomy, and made many improvements, with some discoveries. He greatly improved the art of making microscopes and telescopes; and every body knows, that he first found out the method of ascertaining the weight of the atmosphere by quicksilver, or mercury, the barometer being called, from him, the Torricellian tube. Great things were expected from him, and great things would probably have been performed by him, if he had lived; but he died, after a few days illness, in 1647, when he had but just entered his 40th year.

He had published at Florence, in 1644, a volume, intituled "*Opera geometrica*," in 4to. There was published also at the same place, in 1715, consisting of 96 pages in 4to, "*Lezioni accademiche*;" these are discourses pronounced by him upon different occasions. The first was to the academy La Crusca, by way of thanks for admitting him into their body; the rest are upon subjects of mathematics and physics. Prefixed to the whole is a long life of Torricelli, by Thomas Buonaventuri, a Florentine gentleman.

TOTILA, a gallant and accomplished warrior, monarch of the Goths, who rescued to his countrymen the kingdom of Italy from the power of Justinian. After a life of toil and hardships, but of no uncommon glory, he was slain in battle. The historian Procopius does the highest honour to his memory; and our countryman Gibbon has this paragraph concerning him: "Totila was chaste and temperate; and none was deceived, either friend or enemy, who depended on his faith or clemency. The virtues of Totila," he continues, "are equally laudable, whether they proceeded from true policy, religious principle, or the interest of humanity." He often

often harangued his troops; and it was his constant theme, that national vice and ruin are inseparably connected, and that victory is the fruit of moral as well as military virtue; and that the prince, and even the people, are responsible for the crimes which they neglect to punish. Totila besieged and took Rome, but spared it from destruction at the intercession of Belisarius. He was in all respects a great and exalted character; and, though what is usually termed a barbarian, was pre-eminently distinguished by his benevolence and humanity. He perished in the year 552, after a glorious reign of eleven years.

TOUP (JONATHAN), was born at St. Ives, in Cornwall, in 1713. He received the first principles of his education in a grammar-school in that town, and was afterwards placed under the care of Mr. Gurney, master of a private school, in the parish of St. Merryn. He was removed from this school to Exeter-college, Oxford, where he took his degree of bachelor of arts; but his master of arts degree was taken at Cambridge in the year 1756. In 1750, he was appointed to the rectory of St. Martin's, and, in 1774, was installed prebendary of Exeter. In 1776, he was instituted to the vicarage of St. Merryn's. He owed these two last pieces of preferment to the patronage of bishop Keppel. Mr. Toup published the first part of his "*Emendationes in Suidam*" in 1760, and the second part in 1764. This learned work introduced him to the friendship of bishop Warburton, who, having no preferment to bestow, recommended Mr. Toup, first to archbishop Secker and afterwards to bishop Keppel. The third part of the "*Emendationes in Suidam*" appeared in 1766. In 1767, Mr. Toup published his "*Epistola Critica ad Virum celeberrimum Gul. Episcop. Gloc.*" In 1771, Mr. Warton's edition of "*Theocritus*" made its appearance, enriched with many notes and corrections from the pen of Mr. Toup. In 1772, he published his "*Appendiculum notarum in Theocritum,*" in which was the substance of a remark which the university had cancelled from Warton's edition of the Greek poet. Mr. Toup's next work was the "*Appendiculum notarum in Suidam*;" this he published in 1775; and in 1778 his "*Longinus*" was printed in 4to, at the Oxford press; a second edition was afterwards printed in 8vo. Mr. Toup was possessed of profound learning and great critical sagacity. He was known and esteemed not only by all the more learned of his countrymen at home, but also by Ernestus, Hemsterhusius, Runkenius, Valknaer, Brunck, Larcher, and the most distinguished characters abroad. To most of the persons above-mentioned Mr. Toup contributed occasionally in the progress of their different works. His whole life was passed in literary retirement,

retirement; and he consequently was distinguished by some of those infirmities which only a commerce with the world can prevent or cure. But he was a kind neighbour, an indulgent master, and an affectionate relation. Mr. Toup was never married, but for the latter years of his life lived with his half-sister by the same mother. His name was Jonathan, as observed at the beginning of this article; but in the latter productions of his pen he always signed himself Joannes Toup. Mr. Toup died in 1785, at the age of 72, and was buried under the communion-table in his church of St. Martin.

TOURNEFORT (JOSEPH PITTON de), a famous botanist of France, was born of a good family, at Aix in Provence, the 5th of June, 1656. He had a passion for plants from his childhood; and, when he was at school, used frequently to play truant, though he was as frequently punished for it, in order to amuse himself with observing them. The same passion continued when he was more grown up, and after he began to study philosophy and divinity; and, though all endeavours were used by his father, who designed him for the church, to cure him of it, all endeavours were vain; his favourite study prevailed, and plants continued his object. In pursuit of them he was ready to traverse the globe, as he did a great part of it afterwards; but, for the present, was obliged to content himself with what the neighbourhood of Aix and the gardens of the curious afforded. Becoming his own master by the death of his father in 1677, he quitted theology, which indeed he had never relished, and gave himself up entirely to physic, natural philosophy, and botany: he did this at the instigation of an uncle, who was a very ingenious and reputable physician. In 1678, he ran over the mountains of Dauphiné and Savoy, and thence brought a great number of dried plants, which began his collection. In 1679, he went to Montpellier, to perfect himself in medicine and anatomy. In this town was a garden of plants, which had been established by Henry IV. but this did not satisfy his curiosity: he sipped over the country round about Montpellier, and brought back with him plants which were before unknown to the botanists of that place. These bounds were yet too confined for his curious and inquisitive nature: he formed a scheme, therefore, of passing over into Spain, and set out for Barcelona in April, 1681. He spent some time in the mountains of Catalonia, whither he was accompanied by the young physicians of the country, and the students in physic, to whom he pointed out and explained the various sorts of plants. He underwent a thousand dangers in these desert places: he was once stripped naked by the miquelets, a kind of highland banditti, who, however, so far took pity on him as to return him his waist-coat,

coat, in the lining of which, by good luck, he happened to have some silver tied up in a handkerchief. His love of simpling was near proving fatal to him once before: for, being got into a peasant's garden without leave, he was taken for a thief, and had like to have been stoned, while he was poring over plants; as Archimedes is said to have been slain, without scarcely knowing any thing of the matter, while he was making figures upon the sands of a sea-shore. Yet he was in still greater danger as he returned into France; for, at a town near Perpignon, the house where he lay fell entirely down, and, if all possible haste had not been made to dig him out of the ruins, under which however he was buried two hours, he must inevitably have perished. He arrived at Montpellier in 1681, and continued his studies in medicine, and his operations in chymistry and anatomy. He was afterwards received doctor of physic at Orange, and thence went to Aix, where his passion for plants, which was as high as ever, did not suffer him to continue long. He had a mind to visit the Alps, as he had visited the Pyrenees; and he brought back with him new treasures, which he had acquired with vast fatigue and danger.

His great merit in his way now began to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, first physician to the queen, who was so struck with the ingenuity and vast knowledge of Tournefort, that he procured him to be made botanic professor in the king's garden. Tournefort immediately set himself to furnish it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home; and he had the botanic professorship at Leyden offered him, which he did not think proper to accept, though his present salary was but small. He had, however, the profits of his profession, and of a great number of pupils in botany, which, with his own private fortune, supported him very handsomely. In 1692, he was admitted a member of the academy of sciences: he was afterwards made doctor in physic of the faculty of Paris, and maintained a thesis for it, which he dedicated to his friend and patron M. Fagon.

In 1700, he received an order from the king to travel to Greece, Asia, and Africa, not only to take cognizance of the plants which the antients have mentioned, or even of those which escaped their observation, but to make also observations upon natural history at large, upon antient and modern geography, and upon the religion, manners, and commerce, of different nations and people. The king ordered
farther

farther a designer to attend him, who might draw plants, animals, or any thing curious, that fell in his way. Almost three years were employed in this learned voyage; and, as botany was M. Tournefort's favourite object, he singled over all the isles of the Archipelago, upon the coasts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, and Georgia. At his return he took a different route, in hopes of new subjects of observation, and came through Galatia, Mysia, Lydia, and Ionia. The plague being then in Egypt hindered him from proceeding to Africa; nevertheless, he brought home 1356 species of plants, entirely new.

He now resumed the business of his profession, which his travels had interrupted. He was soon after made professor of physic in the College-royal. He had also the offices of his botanic professorship in the king's garden, and the usual functions of the academy of sciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This, being more work than his constitution could bear, gradually impaired his health, but it was an unforeseen accident that cost him his life: as he was going to the academy, his breast was violently pressed by the wheel of a cart, which he could not avoid; which yet he recovered from so far as to be able to go on with his medical and botanical lectures. But it brought on a spitting of blood, to which he did not pay a proper regard; and this, ending in a dropsy of the breast, carried him off, after languishing some months, the 28th of December, 1708. He was the greatest botanist of his time; and it was by his skill and care that the king of France's gardens, almost quite neglected and abandoned before, were afterwards holden in honour, and thought worth the attention of all the virtuosi in Europe. Yet he was not so particularly attached to botany as to neglect every thing else; for, he had made a most valuable collection of all kinds of natural curiosities, which he left by will to the king.

His writings are as follow: "*Elémens de botanique: ou, Méthode pour connoître les plantes, avec figures*, Paris, 1694," 3 tomes in 8vo. He afterwards enlarged this work considerably, and translated it into Latin, for the benefit of foreigners, with this title, "*Institutiones rei herbariæ: five, Elementa botanices*, Paris, 1700," 3 vols in 4to. The first volume contains the names of the plants, distributed according to his method; the two other the figures of them, very well engraven. His next work was, "*Histoire des plantes qui naissent aux environs de Paris, avec leur usage dans la médecine*, 1698," in 12mo; enlarged, by another hand, into 2 vols. 12mo, in an edition of Paris 1725.—"*De optima methodo in instituenda*
in

in re herbaria, in 1697," in 8vo. This is an epistle to our Mr. Ray, who had dissented from Tournefort's method of classing plants, and ranging them into their several genuses. "Corollarium institutionum rei herbariæ, in quo plantæ 1356 munificentia Ludovici magni in Orientalibus regionibus observatæ recensentur, & ad genera sua revocantur. Paris, 1603," in 4to. This work is printed in the third volume of Ray's "Historia Plantarum, 1740," in folio. "Relation d'un voyage du Levant, contenant l'histoire ancienne & moderne de plusieurs isles d'Archipel, de Constantinople, &c. Paris, 1717," 2 tomes in 4to, and 3 in 8vo, with figures; reprinted at Amsterdam, 1718, in 2 vols 4to. This work comprises not only discoveries in botany, but other curious particulars relating to history, geography, and natural philosophy. Besides these larger works, there are several pieces of Tournefort, printed in the History of the Academy of Sciences.

TOZZETTI (JOHN TARGIONI), the son of Leonard Targioni, born at Florence Sept. 11, 1722, was sent to the university of Pisa, where he very soon distinguished himself by a thesis (not written by the professor, as is the custom in some of the universities in the Northern parts of Europe) on the use of Medicine. At the age of nineteen he became acquainted with the famous botanist Micheli, by whom he was protected, with whom he kept up an uninterrupted friendship till 1737 (when Micheli died), and whom he succeeded in the care of the famous botanic garden. Of the plants in this garden Micheli had already made a catalogue, which Targioni published after his death, with very considerable additions by himself. In the year 1737, he was made professor of botany in the Studio Fiorentino, a kind of university at Florence, and at the same time member of the academy of Apatisti. In 1738, he became a member of the Collegio Medico, or faculty of Medicine. Much about the same time he was named by government consulting physician in pestilential disorders, and had the place of fiscal physician (physician to the courts of justice). This last place obliged him to write a great deal, being often consulted on the accidents that became discussions for a court of justice, such as deaths by poison, sudden deaths, unheard-of distempers, and (when, as it sometimes happened, foolish accusations of the kind were brought into court) witchcraft. Some time after, he was named, together with the celebrated Antonio Cocchi, to make a catalogue of the library, begun by Magliabecchi and encreased by Marni, duke Leopold, and others, which consisted of 40,000 volumes of printed books, and about 1100 volumes of manuscripts. It is to this nomination we are indebted for the five volumes of letters of famous men, as, during his employment

ployment in this capacity, he used to make extracts of the curious books which fell into his hands. On Micheli's death, in 1737, Mr. Targioni had inherited his Hortus Siccus, MSS. and collection of natural history, which last however he purchased, but at a very cheap rate, with his own money. This seemed to lay him under the necessity of publishing what his master had left behind him, and accordingly he had prepared the second part of the "*Nova Plantarum Genera*," but not exactly in the manner in which Micheli himself would have published them; for, though the drawings were too good to be lost, as they have all the accuracy which distinguish the other works of the great naturalist, Targioni could not suffer the work to come forth with the Zoophytes and Keratophytes classed among the plants, as Micheli had intended. Targioni therefore meant to have given the work another form. It was to be divided into two parts, the first of which would have contained the "*Fucus's Algæ, and Conservæ*;" and the second the "*Zoophytes*:" the first part was finished a week before Targioni's death. Many of the plates are from drawings by Dottor Ottaviano Targioni, the son of John Targioni, who has succeeded his father as reader of botany in the hospital of *Sancta Maria Maggiore*, a new establishment lately formed by the grand duke upon a liberal and extensive plan, in which ducal professors of medicine, anatomy, chemistry, physiology, surgery, &c. read gratis on the very spot where examples are at hand to confirm their doctrines. In 1739, Targioni was chosen member of the academy *Naturæ Curiosorum*; and, in 1745, the *Crusca* gave him a public testimony of the value they set upon his style, by choosing him one of their members. In 1749, he was chosen member of the academy of Etruscans at Cortona, as he was of that of the *Sepolti* at Volterra in 1749. The academy of *Botanophiles* made him one of their body in 1757; as did that of practical agriculture at Udino in 1758. In 1771, he was chosen honorary member of the royal academy of sciences and belles letters at Naples; and, finally, was named corresponding member of the Royal Society of medicine at Paris, in 1780. It is much to be regretted that we cannot give an account of his manuscript works, several of which are known to be very important, as he was one of the most celebrated physicians of this time, and is known to have written a great deal on inoculation (of which he was one of the first promoters in Tuscany), putrid fevers, &c. &c. Mr. Maty has preserved an accurate chronological catalogue of what he has printed; among which the earliest is "*Thesis de præstantia et usu Plantarum in medicina. Pisis, 1734*," fol.; and the latest, "*Notizie degli Aggrandimenti delle Scienze Fisiche accaduti* in

in Toscana nel corso di anni 60, nel secolo 17, Firenze, 1780," 4 vol. 4to. He had just published the 4th volume of this last great work, on the improvement made in natural knowledge and natural philosophy in Tuscany in 60 years only of the 17th century, when he died of an atrophy in 1780. Mr. Targioni had a large cabinet of natural history, the foundation of which, as has been said, had been laid by Micheli. It consists of the minerals and fossils which are found in Tuscany, and the Zoophytes and Hortus Siccus of Micheli. There is a drawer made at Amboyna, by order of Rumphius, containing all the sorts of wood of that island. Besides this, there is a great suite of animals and shells and petrified animal substances, particularly of the bones of elephants which are found in the environs of Florence.

TRALLIAN (ALEXANDER), one of the Greek writers on physic, was a native of Tralles, a city in Lydia, and flourished about the year 550. His father's name was Stephanus, a practitioner in physic, who took care to instruct his son in the principles of his profession: and the son made such a considerable progress in his studies, and was so noted for his application to letters, that he was scarcely arrived to years of manhood before he had the title of "Sophisticles" conferred upon him. Not contented, however, with what instructions he could procure in his own native climate, but ambitious to pry into the state of physic as it stood in other countries, he travelled through Greece, Gaul, Spain, and other places. Dr. Freind styles him one of the most valuable authors since the time of Hippocrates. His works are divided into twelve books, in which he treats of distempers, as they occur from head to foot; beginning with the falling-off of the hair, headache, phrensy, lethargy, epilepsy, palsy, melancholy; then going on to the diseases of the eyes, ears, nose, teeth, throat, breast, stomach, liver, intestines, kidneys, and so on to the gout, and the different kinds of fevers; with which he concludes. This is his general method of ranging diseases, and which several systematical writers in physic since his time, as Sennertus, Riverius, &c. have thought fit to follow. Nor is the order, again, which he observes in speaking to each particular distemper by itself, less suitable to the design of a practical writer. Thus he ushers in a disease with such a description as is sufficient to raise a just idea of it. In the next place, he enquires into its cause; laying it down for a rule, that it is impossible for any one, who is ignorant either of the nature or cause of a disease, ever to effect the cure of it. After this, he proceeds to the diagnostics, or signs which teach how to distinguish any particular distemper from all others; then to the cure, which he begins with adjusting the regimen,

regimen, telling us what particular exercise or diet should be chosen or avoided: and, at last, to the use of medicines, always prescribing first such as are simple, and then those that are more compound. He was the first that opened the jugular veins; and the first that used cantharides by way of blister for the gout. Though upon the whole he appears to have been a rational and regular physician, yet we find some things in him, which savour of the empiric and the man of superstition. What, for instance, can be more superstitious than his advising a piece of an old sail-cloth, taken from a shipwrecked vessel, to be tied to the right arm for seven weeks together, for the epilepsy? than the heart of a lark tied to the left thigh for a colic? than carrying a piece of load-stone, or a line of Homer engraved on a plate of gold, when the moon is in Libra, for the gout? His works have been printed at Basil, at Paris, and at London.

TRAPEZUNTIUS (GEORGIUS), one of those learned men who brought the Greek language into the West, just before the resurrection of letters, was a native of Candia or Crete, and born about 1396. He came first to Venice, and passed thence to Rome, where he taught rhetoric and philosophy several years. This was under the pontificate of Eugenius IV. about which time Theodorus Gaza came to Italy, and was his rival. He was secretary to Eugenius, as he was to his successor Nicolas V. and lived in plenty and happiness for a long time; but afterwards, being involved in quarrels with Gaza, Valla, and others, he went to Naples, at the solicitation of king Alphonsus, who settled on him a good pension. In the year 1465, he made a visit to his country, and returned thence by Constantinople to Rome. He lived to be extremely old; and it is said, that, before he died, he grew a perfect child, forgetting all he had ever learned, even to his own name. Some have imputed this to illness, others to disappointment and vexation, for having received from pope Sixtus IV. what he thought an inconsiderable recompence for some of his works; an hundred ducats was the sum. And they add, that, as he returned from the palace, he flung it into the Tiber, saying, "*Periere labores, peréat & eorum ingrata merces:*" but they seem to have confounded his story with Theodore Gaza's. He died at Rome in 1485, aged near 90. He had a good portion of that savage spirit which prevailed among the learned of those times; was proud, conceited, dogmatical, impatient of contradiction, quarrellsome; and contributed, as much as any one, to falsify the maxim of Ovid,

" —ingenuas didicisse fideliter artes

" *Emollit mores, nec finit esse feros.*"

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He wrote a great many works, both in Greek and in Latin: he translated also, like the rest of his fellow-travellers, many of the antient Greek authors into Latin, as this indeed was their proper business; but his translations were not good. Huetius, speaking of him as a translator, says, “Nonnunquam auctorem intra eas concludit angustias, ut tota ejus membra recidat; quorum & ordinem quandoque audet pervertere. Nativos præterea sensus neque rimatur feliciter, neque polite reddit; & quibus solis excusari potest interpretationis licentia, vel aspernatus est elegantias, vel assequi se posse desperavit.”

TRAPP (JOSEPH), an English divine, of excellent parts and learning, was the second son of Mr. Joseph Trapp, rector of Cherington, in Gloucestershire, at which place he was born in 1672. He had a private education under his father, who instructed him in the languages; and, when he was fit for the university, sent him to Wadham-college in Oxford, where he took the degree of M. A. May 13, 1702, and was chosen fellow. He was greatly distinguished by his skill in the belles lettres; and, in 1708, was chosen to the professorship of poetry, which was founded by Dr. Henry Birkhead, formerly fellow of All-souls-college, with this condition, that the place of lecturer can only be holden for ten years. He was the first professor, and published his lectures under the title of “*Prælectiones poeticæ*,” the first volume of which is dedicated to Mr. Secretary St. John; to whose father, in the early part of his life, he had been chaplain. He has shewn there, in very elegant Latin, how perfectly he understood every species of poetry, what noble rules he was capable of laying down, and how critically and rightly he could give directions towards the forming a just poem. He shewed afterwards, by his translation of Virgil, that a man may be able to direct, who cannot execute; that is, may have the critic’s judgment without the poet’s fire. Trapp has stuck close to Virgil in every line; has expressed, indeed, the design, the characters, contexture, and moral, of his poem; in short, has given Virgil’s account of the actions. Dryden, on the contrary, not only conveyed the general ideas of his author, but conveyed them with the same majesty and fire, has led you through every battle with fear and trembling, has soothed you in the tender scenes, and enchanted you with the flowers of poetry. Virgil, contemplated through the medium of Trapp, appears an accurate writer; and the “*Æneid*” a well-conducted fable; but, discerned in Dryden’s page, he glows as with fire from heaven, and the “*Æneid*” is a continued series of whatever is great, elegant, pathetic, and sublime.

Dr. Trapp’s preferments were the rectories of Harlington, in Middlesex, of Christ-church in Newgate-street, and St.

Leonard's in Foster-lane, London, with the lectureships of St. Lawrence Jewry and St. Martin's in the Fields: his very high-church principles were probably the reason why he did not rise higher. He was chaplain to the lord chancellor of Ireland in 1711; and published in that year "A Character of the present Set of Whigs," which Swift, who conveyed it to the printer, calls "a very scurvy piece;" (see the Journal to Stella, May 14, 1711). In a short time after, he printed at Dublin a poem on the duke of Ormond, which was reprinted at London, "and the printer sold just eleven of them;" (see Journal, Aug. 24, 1711.) Having mentioned to Stella, that Trapp and Sacheverell had been to visit him; Swift adds, "Trapp is a coxcomb, and the other is not very deep; and their judgement in things of wit and sense is miraculous." (Journal, March 17, 1711-12). He died Nov. 22, 1747, and left behind him the character of a pathetic and instructive preacher, an excellent scholar, a discerning critic, and a very exemplary liver. Four volumes of his "Sermons" have been published. He is the author, likewise, of a piece, intituled, "The Church of England defended against the false reasoning of the Church of Rome." He wrote a tragedy called "Abramulé, or, Love and Empire;" acted in 1704, and dedicated to the lady Harriet Godolphin. Several occasional poems were written by him in English; and there is one Latin poem of his in the "*Musæ Anglicanæ*." Lastly, he translated "Milton's Paradise Lost" into Latin verse, with little success, as will be easily imagined; and, as he published it at his own expence, was a considerable loser. He certainly might have bestowed his time, and pains, and money, better.

TREMELLIUS (IMMANUEL), a Protestant divine of great learning, and famous particularly for a Latin translation of the Bible, was born at Ferrara in 1510. He was the son of a Jew, and was educated with such care as to become a great master in the Hebrew tongue; but was converted to Christianity by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and settled at Argentine; whence he proceeded to England in the reign of Edward VI. after whose death he returned to Germany, and taught Hebrew in the school of Hornbach. Thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was professor of the Hebrew tongue, and translated the Syriac Testament into Latin. There also he undertook a Latin translation of the Bible out of Hebrew, and associated Franciscus Junius to him in that work. His next remove was to Sedan, at the request of the duke of Bulloin, to be the Hebrew professor
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in his new university, where he died, 1580; in his 70th year.

His translation of the Bible was first published in 1575, and afterwards corrected by Junius in 1587. The Protestant churches received it with great approbation; and our learned Matthew Poole, in the preface to his "*Synopsis Criticorum*," reckons it among the best versions. The Papists have not spoken so favourably of it, but represent it as very faulty: "As Tremellius," says father Simon, was a Jew before he was a Protestant, he has retained something peculiar to himself in his translation, and deviates often from the true sense. His Latin is affected and full of faults.

TRENCHARD (JOHN), an illustrious English patriot and writer, was descended of an antient family, and born in 1669. He had a liberal education, and was bred to the law, in which he was well skilled; but politics, and his place of commissioner of the forfeited estates in Ireland, which he had enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. Also by the death of an uncle, and by his marriage, he was fallen into an easy fortune, with the prospect of a much greater. He began very early to distinguish himself by his writings; for in 1697, he published "*An Argument, shewing, that a standing army is inconsistent with a free government, and absolutely destructive to the constitution of the English monarchy*;" and, in 1698, "*A short history of standing armies in England*;" which two pamphlets produced several answers. Nov. 1720, Mr. Trenchard, in conjunction with Mr. Thomas Gordon, began to publish, in the "*London*" and afterwards in the "*British Journal*," a series of letters under the name of "*Cato*," upon various and important subjects relating to the public. These were continued for almost three years with very great reputation; but there were some among them, written by Mr. Trenchard, under the name of "*Diogenes*," upon several points of religion, which were thought exceptionable, and animadverted upon. Thus Mr. John Jackson wrote "*A Defence of human Liberty*," in answer to "*Cato's Letters*," in 1725. Mr. Gordon afterwards collected the papers written by Mr. Trenchard and himself, and published them in four volumes, 12mo, under the title of "*Cato's Letters, or Essays on Liberty civil or religious, and other important subjects*;" the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Moleworth had a chief, at least a considerable, hand in those letters; but Mr. Gordon assures us, in the dedication of them to John Milner, esq. that this noble person never wrote a line in them, nor contributed a thought

towards them. As to the purport and design of them, Mr. Gordon says, that "as they were the work of no faction or cabal, nor calculated for any lucrative or ambitious ends, or to serve the purposes of any party whatsoever, but attacked falsehood and dishonesty in all shapes and parties, without temporizing with any, doing justice to all, even to the weakest and most unfashionable, and maintaining the principles of liberty against the practices of both parties; so they were dropped without any sordid composition, and without any consideration, save that it was judged that the public, after all its terrible convulsions, was become calm and safe. They had treated of most of the subjects important to the world, and meddled with public measures and public men only in great instances."

Mr. Trenchard was member of parliament for Taunton in Somersetshire, and died, in 1723, of an ulcer in his kidneys. He is said to have thought too much and with too much solicitude, to have done what he did too intensely and with too much vigour and activity of the head, which caused him many bodily disorders, and is supposed at last to have worn out the springs of life. He left no writings at all behind him, but two or three loose papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuscript catalogue of his library, ascribes to him the following pieces: "The natural history of Superstition, 1709." "Considerations on the public debts, 1709." "Comparison of the proposals of the Bank and South-Sea company, 1719." "Letter of thanks, &c. 1719." "Thoughts on the Peerage-bill, 1719." And "Reflections on the Old Whig, 1719." Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that he has set him no higher than his own great abilities and many virtues set him; that his failings were small, his talents extraordinary, his probity equal; and that he was one of the worthiest, one of the ablest, one of the most useful, men that ever any country was blessed withal."

TRISSINO (JOHN GEORGE), an Italian poet, was born at Vicenza, of an ancient and noble family, in 1478. He lost his father at seven years old; yet, having a passion for letters, applied himself ardently to his studies. When he had gone through a course of rhetoric and philosophy, he went to Milan, in order to learn the Greek tongue under Demetrius Chalcondyles; and, out of gratitude to this master, erected a monument to him after his death in the church of St. Sauveur. Afterwards he cultivated mathematical learning, and made a very considerable progress in it; omitting in the mean time no opportunities of exercising himself in the Italian poetry, for which he had a natural turn, and in time be-

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came famous. At two and twenty years of age he went to Rome, where he acquired the friendship of all the learned; and some have pretended, that from this commerce he drew all his knowledge and taste for letters and sciences, having till then been very idle and ignorant; but there is no foundation for this supposition. He returned to Vicenza; and, in 1503, married a lady of whom he was extremely fond, and with whom he lived in perfect happiness. After his marriage, he sought tranquillity in a country life, and retired to a family-estate at Criccoli, upon the river Astego, where he cultivated poetry and the sciences without interruption. He built here a very magnificent house, of which he himself drew the plan, for he was well skilled in architecture; and it was under him, and from the construction of this house, that Andreas Palladio, afterwards so great a master, learned the first principles of that science.

Trissino was enjoying himself in this retreat with great tranquillity and content, when he lost his beloved wife, after having had two sons by her, Francis and Julius. This loss made him quit the country, and fly to Rome; where, under the pressure of the severest affliction, he composed a tragedy, called, "Sophonisba." This was received with prodigious applause, and by order of Leo X. acted with the utmost pomp and magnificence. If it was not the first, as some affirm, it was undoubtedly the most perfect production of the kind which had then appeared among the moderns; and Tasso himself made no scruple to compare it with the tragedies of the antients. But Trissino had other talents besides that of making verses; he was very well formed for business, and therefore Pope Leo sent him, in 1516, to negotiate some important affairs with the emperor Maximilian, which he did with good success. Trissino made himself very agreeable to the emperor as well as to his successor Charles V. and he was employed by both with great confidence. It appears also from the Latin letters of Bembo, written in the name of Leo X. that this pope sent Trissino to Venice in 1516, and that he resided at that court some months. Upon the death of Leo in 1526, he retired to his own country, and married a second wife in 1526, by whom he had a son named Ciro, who engrossed his affection. However, pope Clement VII. who was no stranger to his various merit, recalled him afterwards to Rome, and gave him many marks of his esteem. He sent him to Charles V. and to the Republic of Venice; and, when that emperor was crowned at Bologna in 1530, Trissino had the honour to be one of the Pope's train-bearers.

He was afterwards involved in troubles of a domestic kind, which did not end but with his life. Julius, the only remaining son by his first wife, could not bear his mother-in-law; he was also extremely offended at the partiality shewn by Trissino to *Ciro*, the child of his second marriage. From these unhappy sources things grew daily more and more inflamed, till at length Trissino, conceiving an aversion to Julius, resolved to disinherit him, and to leave his whole estate to *Ciro*. Julius, aware of this, commenced a suit at law against his father for his mother's jointure, which, after a process of some years, was determined in his favour. He then made a seizure of his father's house and estate, which afflicted Trissino to that degree, that he went to Rome in 1549, and died there the year following.

All the works of Trissino were printed in 2 vols folio, at Verona, in 1729: the first containing his poems, the second his prose pieces. His grand performance is "*La Italia liberata da Goti*," printed first at Rome in 1547, 8vo. Voltaire has criticised it in the following manner: "The Italian tongue," says he, "was at the end of the fifteenth century brought to the perfection in which it continues now, and in which it will continue so long as Tasso in poetry, and Machiavel in prose, shall be the standards or style. Tasso was in his childhood when Trissino, the author of the first tragedy written in a modern language, ventured to attempt an epic poem. He took for his subject '*Italy delivered from the Goths by Belisarius, under the empire of Justinian*.' The subject was great and noble; the execution, although very mean, was yet successful; and this dawning shone in an age of darkness, till it was entirely absorbed in the broad day of Tasso. Trissino was a man of great genius and extensive capacity. He was employed by Leo X. in many important affairs, and had much success in his embassy to Charles V. but at last he sacrificed his ambition and worldly prospects to his love of letters, which at that time were reputed honourable, because they were newly revived in Europe, and in the glory of their prime. He was justly charmed with the beauties of Homer, and yet his great fault is to have imitated him; for, imitation requires more genius and more art than is commonly imagined. The flowers of the antients appear withered when gathered by unskilful hands; yet nothing is more common than to see authors mangle Homer and Virgil in their own productions, and screen themselves under these great names, without considering, that the very things which are to be admired in these antients are ridiculous in their works. However, I do not mention Trissino only to point out his faults, but to give him the praises he justly deserves, for having been the first modern

in Europe who attempted an epic poem in a vulgar tongue and in blank verse; for not having been guilty of a single quibble in his works, although he was an Italian, and for having introduced fewer magicians and enchanted heroes than any writer of his nation.

TROGUS (POMPEIUS), a respectable Latin historian, who wrote a history of the world to the time of Augustus.

TROMMIUS (ABRAHAM), a Protestant born at Groningen in 1633, where he performed the pastoral office for a great number of years. He was author of a "Greek Concordance of the Old Testament," which is in considerable repute.

TRUMBULL (WILLIAM, LL. D.) the friend and correspondent of Pope, is supposed to have been the son [A] of William Trumbull, esq. M. P. for the county of Berks in 1630. His education was in the university of Oxford, where he was originally of St. John's college, but afterwards fellow of All-Souls, and admitted LL. B. Oct. 12, 1659; LL. D. July 6, 1667. He became an advocate in doctors commons, one of the clerks of the signet, and chancellor and vicar general of the diocese of Rochester, for which last two offices his patent bears date June 13, 1671. Nov. 21, 1684, he received the honour of knighthood; and in Nov. 1685, was sent envoy extraordinary to France. In the beginning of 1687, he went an ambassador to the Ottoman Porte, and there continued till 1691. In 1685, he was elected M. P. for East Loo in Cornwall; and, in 1695, both for the university of Oxford, and Heyden in Yorkshire. May 3, 1695, he had the seals given him as secretary of state, but resigned them Dec. 5, 1697. Where he died, or where he was buried, is not exactly known. The character which bishop Burnet gives of him, on his own knowledge, is this: "Sir William Trumbull was the eminentest of all our civilians, and much the best pleader in those courts; and was a learned, a diligent, and a virtuous man. He was envoy at Paris when the edict that repealed the edict of Nantz was passed, and saw the violence of the persecutors, and acted a great and worthy part in harbouring many, in recovering their effects, and in conveying their jewels and plate to England; which disgusted the court of France, and was not very acceptable to the court of England."

[A] His grandfather was William Trumbull, esq. was one of the clerks of the privy council in the reign of James I. and envoy to the court of Charles I. There is short account of his descendants in the family-monuments in the church of Easthamstead, Berks.
Brussels from that king and from

TRYPHIODORUS, an antient Greek poet, of whom remains a poem of about 700 lines, intituled *Ιλίου αλωσις*, or, “The Destruction of Troy.” Few particulars are known of him, and hardly any with certainty. We learn from Suidas, that he was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the least colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Musæus, who wrote the poem on Hero and Leander, because they fancied a resemblance between his style and theirs; but this is a precarious argument, nor is it better known when these authors lived. All therefore that can be reasonably supposed concerning the age of Tryphiodorus is, that he lived between the reigns of Severus and Anastasius; the former of whom died at the beginning of the third century, and the latter at the beginning of the sixth.

His reputation among the antients, if we may judge from their having given him the title of grammarian, was very considerable; for, though the word Grammarian be now applied to persons altogether attentive to the minutiae of language, yet it was antiently a title of honour, and particularly bestowed on such as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preserved by Suidas; yet none of them are come down to us, except the poem above-mentioned. What accounts we have of them, however, do not convey the highest idea of his abilities and taste, as will appear from Mr. Addison’s description of his *Odyssey*. This inimitable writer, after having proposed to speak of the several species of false wit among the antients, goes on in the following manner: “The first I shall produce are the Lipogrammatists, or, Letter-droppers, of antiquity, that would take an exception, without any reason, against some particular letter in the alphabet, so as not to admit it once into a whole poem. One Tryphiodorus was a great master in this kind of writing. He composed an *Odyssey*, or epic poem on the adventures of Ulysses, consisting of four and twenty books, having entirely banished the letter A from his first book, which was called ‘Alpha,’ as *lucus à non lucendo*, because there was not an Alpha in it. His second book was inscribed ‘Beta’ for the same reason; in short, the poet excluded the whole four and twenty letters in their turns, and shewed them, one after another, that he could do his business without them. It must have been very pleasant to have seen this poet avoiding the reprobate letter, as much as another would a false quantity; and making his escape from it through the several Greek dialects, when he was pressed with it in any particular syllable. For, the most

apt and elegant word in the whole language was rejected, like a diamond with a flaw in it, if it appeared blemished with a wrong letter. I shall only observe upon this head, that if the work I have here mentioned had been now extant, the *Odysey* of Tryphiodorus in all probability would have been oftener quoted by our learned pedants than the *Odysey* of Homer. What a perpetual fund would it have been of obsolete words and phrases, unusual barbarisms and rusticities, absurd spellings and complicated dialects! I make no question, but it would have been looked upon as one of the most valuable treasures of the Greek tongue."

The first edition of Tryphiodorus's "*Destruction of Troy*" was published at Venice by Aldus, together with Quintus Calaber's "*Paralipomena*," and Coluthus's Poem on the rape of Helen. It was afterwards reprinted at several places, particularly at Francfort in the year 1588, by Frischlinus, who not only restored many corrupted passages in the original, but added two Latin versions, one in prose, the other in verse. That in verse was reprinted with the Greek at Oxford 1742, in 8vo, with an English translation in verse; and notes upon both the Greek and the English by J. Merrick of Trinity-college.

TUCKER (ABRAHAM), esq. a curious and original thinker, was a gentleman of affluent fortune, and author of "*The Light of Nature pursued*," 9 vols, 8vo. of which the five first volumes were published by himself in 1768, under the assumed name of "*Edward Search, Esq.*" and the four last after his death, in 1777, as "*The posthumous Work of Abraham Tucker Esq. published from his manuscript as intended for the press by the author.*" Mr. Tucker lived at Betchworth-castle, near Dorking, in Surrey; an estate which he purchased in the early part of his life. He married the daughter of Edward Barker, esq. by whom he had two daughters, one of whom married Sir Henry St. John and died in his life-time; the other survived, and now lives at Betchworth-castle. He lost his eyesight a few years before his death, which happened in 1775. To describe him as a neighbour, landlord, father, and magistrate, it would be necessary to mention the most amiable qualities in each. It is unnecessary to add, that he was very sincerely regretted by all who had the pleasure of his acquaintance, and who stood connected with him in any of those relations.

TUNSTALL (JAMES), a learned Englishman, was born about 1710, and educated at St. John's college in Cambridge, of which he became fellow and a principal tutor. He was instituted to the rectory of Sturmer in Essex, in 1739, and, in

in 1741, elected public orator of the university. He afterwards became chaplain to Potter, abp. of Canterbury; and was there a person of such soft and equal civility as to make it said, after he left Lambeth, that "many a man came there, as Chaplain, humble, but that none ever departed so except Dr. Tunstall." He was created D.D. at Cambridge in 1744; was collated by the abp. to the rectory of Great Chart, in Kent, and to the vicarage of Rochdale in Lancashire, Nov. 1752, given him by abp. Hutton, who married his wife's aunt. He died March 28, 1772.

His writings are, 1. "Epistola ad virum eruditum Conyers Middleton, &c. Cant. 1741," 8vo. In this work. he calls in question the genuineness of the Letters between Cicero and Brutus, of which Dr. Middleton had made great use in his elegant "History of Cicero's Life;" and shews, that he had not paid sufficient attention to the letters to Atticus and his brother Quintus. 2. "Observations on the present collection of Epistles between Cicero and Brutus" This was to confirm what he had before advanced and by way of answer to a preface of Middleton's to an edition of the Epistles. Mr. Markland, in a private letter, says, "I have read over Mr. Tunstall's book, twice more, since I came hither; and am more and more confirmed, that it can never be answered." 3. "Sermon before the House of Commons, May 29, 1746." 4. "A Vindication of the Power of the State to prohibit clandestine Marriages, &c. 1755" 5. "Marriage in Society stated, &c. in a 2d Letter to Dr. Stebbing, 1755." 6. "Academica: part the first, containing Discourses upon Natural and Revealed Religion, a Concio, and a Thesis." The second part he did not live to publish; but it is supposed to make "The Lectures on Natural and Revealed Religion," published after his death, in 4to.

Among Dr. Birch's Mss. in the British Museum, is a collection of letters from Dr. Tunstall to the earl of Oxford. in 1738, and 1739, on Duckett's Atheistical Letters, and the proceedings thereon.

TULL (JETHRO), a gentleman of an antient family in Yorkshire, deserves honourable mention in this work, although we can say little as to his biography, as the first inventor of the drill plough, and the first Englishman, perhaps the first writer antient or modern, who attempted with any tolerable degree of success to reduce agriculture to certain and uniform principles. After an education at one of our universities, and being admitted a barrister of the Temple, he made the tour of Europe, and, in every country through which he passed, was a diligent observer of the soil, culture, and vegetable productions. On his return to England, he married,

married, and settled in a paternal farm in Oxfordshire, where he pursued an infinite number of agricultural experiments, till by intense application, vexatious toil, and too frequently exposing himself to the vicissitudes of heat and cold in the open fields, he contracted a disorder in his breast, which, not being found curable in England, obliged him a second time to travel, and to seek a cure in the milder climates of France and Italy. Here he again attended more minutely to the culture of those countries; and, having little else to do, he employed himself, during three years residence abroad, to reduce his observations to writing, with a view of once more endeavouring to introduce them into practice, if ever he should be so happy as to recover his health, and be able to undergo the fatigues of a second attempt. From the climate of Montpelier, and the waters of that salutary spring, he found in a few months that relief which all the power of physic could not afford him at home; and he returned to appearance perfectly repaired in his constitution, but greatly embarrassed in his fortune. Part of his estate in Oxfordshire he had sold, and before his departure had settled his family on a farm of his own, called Prosperous Farm, near Hungerford in Berkshire, where he returned with a firm resolution to perfect his former undertaking, having, as he thought, devised means during his absence to obviate all difficulties, and to force his new husbandry into practice by the success of it, in spite of all the opposition that should be raised by the lower class of husbandmen against it. He revised and rectified all his old instruments, and contrived new ones proper for the different soils of his new farm; and he now went on pretty successfully, though not rapidly, nor much less expensively, in the prosecution of his new system. He demonstrated to all the world the good effects of his horse-hoeing culture; and by raising crops of wheat without dunging for thirteen years together in the same field, equal in quantity, and superior in quality, to those of his neighbours in the ordinary course, he demonstrated the truth of his own doctrine, that labour and arrangement would supply the place of dung and fallow, and would produce more corn at an equal or less expence. But though Mr. Tull was successful in demonstrating that this might be done, he was not so happy in doing it himself. His expences were enhanced various ways, but chiefly by the stupidity of workmen in constructing his instruments, and in the awkwardness and wickedness of his servants, who, because they did not or would not comprehend the use them, seldom failed to break some essential part or other, in order to render them useless. These disadvantages were discernible only to Mr. Tull himself; the advantages attending the new husbandry were now visible to

all

all the world; and it was now that Mr. Tull was prevailed upon, by the solicitations of the neighbouring gentlemen who were witnesses of its utility, to publish his theory, illustrated by a genuine account of the result of it in practice, which he engaged to do, and faithfully performed at no trivial expence:

His first publication was a "Specimen" only in 1731; which was followed in 1733 by "An Essay on Horse-hoeing Husbandry, 1733," folio, a work of so much reputation, that it was translated into French by Mr. Du Hamel. From this time to 1739, he continued to make several improvements in his method of cultivating wheat; and to publish at different times answers to such objections as had been made to his husbandry by "those literary vermin that are as injurious to the agriculture of England, as the fly is to our turnips." We use here the words of a noble writer, who condescended to prefix an advertisement to a posthumous publication of the late Mr. Francis Forbes, intituled, "The extensive Practice of the New Husbandry, 1778," 8vo, a work which endeavoured to revive the ideas and practice of Mr. Tull, who died Jan. 3. 1740

TURNEBUS (ADRIAN), an illustrious French critic, was born in 1512, at Andely, a town in Normandy, of a gentleman's family, but in no great circumstances. Authors have disputed much about the spelling his French name; but his Latin name all agree to be Turnebus. He went to Paris at eleven years of age, and made an amazing progress in classical literature and criticism. He was happily formed with all the qualities which could enable a man to excel; quick apprehension, admirable judgement, great penetration, and a most tenacious memory. Add to this, that he was indefatigable in applying, insomuch that it is remarked of him, as it was also of Budæus, that he spent some hours in study, even on the day he was married. He acquired, after he was grown up, so extensive a reputation for his learning, that Italians, Spaniards, Germans, and English, all made him great offers, if he would honour them with his residence: but we are told, that he chose to be poor in his own country, rather than rich in any other. He taught polite literature, first at Toulouse; and afterwards, in 1547, went to be Greek professor at Paris, whither his great name drew scholars to him from all parts of Europe. In 1552, he took upon him the care of the royal press for the Greek books; but quitted this office in 1555, upon being admitted into the number of the royal professors. He died June 12, 1565, leaving his wife big of her sixth child.

It would be endless to transcribe the eulogies that have been made upon this excellent man; all the learned have, with one consent,

consent, spoken of him in the highest terms; even the Scalligers and Scioppius, who have scarcely spoken well of any body else. Lambinus, indeed, though he allowed him every thing, accused him of having transcribed from his “Commentaries upon Cicero;” and Muretus did the same; but Lipsius could not forbear crying out upon this, “O Jupiter! audire hæc? ut plagiarius sit Turnebus? non credam hoc sexcentis Lambinis. O Jupiter! do you hear these things? that Turnebus is a plagiary? I would not believe six hundred Lambins in this.” What made Turnebus so universally beloved was the great sweetness of his temper, which he even shewed by a virgin modesty in his countenance. This was an extraordinary quality, and ought to be the more noted in a critic, because it has been observed, that the candour and good nature of the men of that order have not been always proportionable to their learning. What Montaigne has said of Turnebus, in his chapter of pedants, is so very much to his credit, that it would be injustice to him not to transcribe it. “Whoever,” says he, “shall narrowly pry into, and thoroughly sift this sort of men, will find, for the most part, that they neither understand others, nor themselves; and that their memories are indeed full enough, but the judgement totally void and empty. Some ought yet to be excepted, whose own nature has of itself formed them better, as I have observed for example of Adrianus Turnebus. He never made any other profession than that of mere learning only; and in that is, in my opinion, the greatest man that has been these thousand years. Yet he had nothing at all in him of the pedant, but the wearing of his gown, and a little exterior air and manner, which could not be civilized to the garb;—but, within, there was not a more illustrious and polite soul living upon earth. I have often purposely put him upon arguments quite foreign to his profession, in which I found he had so clear an insight, so quick an apprehension, and so solid a judgement, that a man would have thought he had never practised any other thing but arms, and been all his life employed in affairs of state. And these are great and vigorous natures,

——“Queis arte benignâ

“Et meliore luto finxit præcordia Titan.”

The works of Turnebus, which are all in Latin, were printed in one vol. folio at Straßburg, 1600: his “Adversaria,” 3 vols. folio, had been printed at Paris before. They consist chiefly of criticisms upon ancient authors in general, and Latin versions from some of the Greeks. Huetius says, that “he had every quality which is necessary for a perfect tran-

flator; for, he understood Greek thoroughly, and turned it into elegant Latin, closely and without departing in the least from his author, yet in a clear and pleasant style."

TYE (CHRISTOPHER), born at Westminster, and brought up in the royal chapel, was musical pieceptor to prince Edward, and probably to the other children of Henry VIII. In 1545, he was admitted to the degree of doctor in music at Cambridge; and, in 1548, was incorporated a member of the university of Oxford; in the reign of queen Elizabeth he was organist of the royal chapel, and a man of some literature. In music he was excellent; and notwithstanding that Wood, speaking of his compositions, says they are antiquated, and not at all valued, there are very few compositions for the church, of equal merit with his anthems.

In an old comedy, or scenical history, whichever it is proper to call it, with the following whimsical title, "When you see me you know me," by Samuel Rowley, printed in 1623, wherein are represented in the manner of a drama some of the remarkable events during the reign of Henry VIII, is a conversation between prince Edward and Dr. Tye on the subject of music; which, for its curiosity, Sir John Hawkins has transcribed at length. The "Acts of the Apostles," mentioned in this dialogue, were never completed; but the first fourteen chapters thereof were, in 1553, printed by Wylliam Seres, with the following quaint title; "The Actes of the Appostles, translated into Englyshe metre, and dedicated to the kynges most excellent majesty by Christofer Tye, Doctor in musyke, and one of the Gentylnen of hys graces moste honourable Chappell, wyth notes to eche Chapter, to syng and also to play upon the Lute, very necessarye for students after theyr studye, to fyle theyr wyttes, and alsoe for all Christians that cannot syng to reade the good and godlye storyes of the liues of Christ hys Apostles." The dedication is, "To the vertuous and godlye learned prynce Edwarde the VI." and is in stanzas of alternate metre.

The "Acts of the Apostles," set to music by Dr. Tye, were sung in the chapel of Edward VI. and probably in other places where choral service was performed; but the success of them not answering the expectation of their author, he applied himself to another kind of study, the composing of music to words selected from the Psalms of David, in four, five, and more parts; to which species of harmony, for want of a better, the name of Anthem, a corruption of Atiphon, was given. In Dr. Boyce's collection of cathedral music, lately published, vol. II. is an anthem of this great musician; "I will exalt thee," a most perfect model for composition in the church-style, whether we regard the melody or the harmony,

the expreffion or the contrivance, or, in a word, the general effect of the whole. In the Ashmolean MS. fol. 189, is the following note in the hand-writing of Antony Wood: "Dr. Tye was a peevish and humourfome man, efpecially in his latter days; and fometimes playing on the organ in the chapel of Qu. Eliz. which contained much mufic, but little delight to the ear, ſhe would fend to the verger to tell him that he played out of tune; whereupon he ſent word, that her ears were out of tune." The ſame author adds, that Dr. Tye reſtored church-mufic after it had been almoſt ruined by the diſſolution of abbies.

TYERS (THOMAS), an author both in poetry and proſe, the friend of Johnson, and well known to moſt of the eminent characters of the preſent time, was a ſtudent of the Temple in 1753. His father intended him for the law, but the young man it ſeems penned a ſonnet when he ſhould engrofs. He was an accompliſhed but not a profound man; and had taſte, and elegance of mind, ſlightly tinged with gleams of genius. He wrote ſome pastorals and political tracts, which probably will not ſurvive the partiality of his particular friends.

TYNDALE (WILLIAM), a moſt zealous Engliſh reformer, and memorable for having made the firſt Engliſh verſion of the Bible, was born on the borders of Wales, ſome time before 1500. He was of Magdalen-hall in Oxford, where he diſtinguiſhed himſelf by ſucking in early the doctrines of Luther, and by as zealouſly propagating thoſe doctrines among others. Afterwards he removed to Cambridge, and thence went to live with a gentleman in Glouceſterſhire, in the capacity of tutor to his children. While he continued there, he ſhewed himſelf ſo furious for Luther, and ſo inveterate to the pope, that he was forced, merely for the ſecurity of his perſon, to leave the place. He next endeavoured to get into the ſervice of Tonſtall biſhop of Durham, but did not ſucceed. His zeal for Lutheraniſm made him deſirous to tranſlate the New Teſtament into Engliſh; and, as this could not ſafely be done in England, he went into Germany, where ſetting about the work, he finiſhed it in 1527. It was the firſt tranſlation of it made into Engliſh. He then began with the Old Teſtament, and finiſhed the five books of Moſes, prefixing diſcourſes to each book, as he had done to thoſe of the New Teſtament. At his firſt going over into Germany, he went into Saxony, and had much conference with Luther; and then, returning to the Netherlands, made his abode chiefly at Antwerp. During his peregrinations from one country to another, he ſuffered ſhipwreck upon the coaſt of Holland, and loſt all his books and papers. His tranſlations of the Scriptures, being in the mean time ſent to Eng-
land,

land, made a great noise there; and, in the opinion of the clergy, did so much mischief, that a royal proclamation was issued out, prohibiting the buying or reading such translation or translations. But the clergy were not satisfied with this: they knew Tyndale capable of doing infinite harm, and therefore thought of nothing less than removing him out of the way. For this purpose, one Philips was sent over to Antwerp, who insinuated himself into his company, and under the pretext of friendship betrayed him into custody. He was sent to the castle of Filford, about eighteen miles from Antwerp; and though the English merchants at Antwerp did what they could to procure his release, and letters were also sent from lord Cromwell and others out of England, yet Philips bestirred himself so heartily, that he was tried and condemned to die. He was first strangled by the hands of the common hangman, and then burned near Filford-castle, in 1536. While he was tying to the stake, he cried with a fervent and loud voice, "Lord, open the king of England's eyes."

His story is told at large in Fox's "Book of Martyrs:" Fox says, he might be called "England's apostle." He was the author of many works, besides his translations of the Scriptures: he is said to have translated the Bible under the name of Thomas Matthew. He had very uncommon abilities and learning, which, joined to great warmth and firmness of nature, qualified him very well for the office of a reformer.

TYRANNION, a celebrated grammarian in the time of Pompey, was of Amisus in the kingdom of Pontus, and is memorable for having contributed very much to the preservation of Aristotle's works. He fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and seized his dominions; but his captivity was no disadvantage to him, since it procured him an opportunity of being illustrious at Rome, and raising a fortune. He spent it, among other things, in making a library of above 30,000 volumes; and it is probably owing to his care in collecting books that the writings of Aristotle have not perished together with innumerable other monuments of antiquity. The fate of that great philosopher's works, as it is related by Strabo, is very remarkable. He left them, with his school and his other books, to his scholar Theophrastus; and Theophrastus left his library to Neleus, who had been his as well as Aristotle's scholar. Neleus conveyed his library to Scepsis, a city of Troas, and in his country; and left it to his heirs, who, being ignorant and unlearned persons, took no other care of it than to keep it shut up close: and, when they were informed of the diligence with which the kings of Pergamus, whose

whose subjects they were, sought out for books, they buried those of Neleus under ground. A considerable time after, their descendants took them out of their prison, much damaged by moisture and vermin, and sold those of Aristotle and Theophrastus very dear to one Appellicon, who caused them to be copied. But his ciphers ill supplied those passages which the worms had eaten and the moisture effaced; so that these books were published with an infinite number of errors. After the death of Appellicon, his library was conveyed from Athens to Rome by Sulla, whose library-keeper permitted Tyrannion, a great admirer of Aristotle; to take the writings of that philosopher; and from him they came into the possession of the public.

Tyrannion had many scholars at Rome: Cicero's son and nephew were under him. Cicero made use of him to put his library in order; and Tyrannion wrote a book which Atticus admired: all which particulars we learn from the letters of Cicero. Strabo also had been his scholar, as he himself informs us. Tyrannion died very old, being worn out with the gout.

TYRTÆUS, an ancient Greek poet, who flourished about Olymp. XXV. He was born at Miletus, but lived at Athens; and maintained himself by his Elegiac Muse, his Pipe, and his School. His story is certainly one of the finest of Antiquity; and the glorious success of his verses has advanced his name to the rank of the greatest heroes as well as the noblest poets. The Lacedæmonians, having blocked up Messene, a revolted city of Peloponnesus, many years, and sworn to carry the town or die before it, by advice of the Pythian Oracle applied to the Athenians for a general. The Athenians sent them Tyrtæus, perhaps in ridicule; for, besides his occupation, utterly remote from military affairs, he is reported to have been short and very deformed, blind of one eye, and lame into the bargain. Nevertheless, he so ravished the soldiers by the animating powers of his verse, that, though they had made themselves sure of falling in the encounter, they yet carried the victory, and won the town. Hence our Roscommon:

When by impulse from Heaven Tyrtæus sang,
In drooping soldiers a new courage sprang.
Reviving Sparta now the fight maintain'd,
And what two generals lost a poet gain'd.

The works of Tyrtæus were, "The Polity of the Lacedæmonians;" "Moral Precepts" in Elegiac verse; and five books of "War-Verses;" some fragments of which still remain,

main, and have been published with those of the minor Greek poets.

TYRWHITT (THOMAS), an excellent scholar, acute critic, and most amiable private character, was born in the year 1730. Mr Tyrwhitt's father was a canon of Windsor, and rector of St. James's Westminster: by his mother's side he was grandson of bishop Gibson. At the age of six he went to school at Kensington, whence he was removed to Eton in 1741. He went to Queen's college, Oxford, in 1747, and was elected fellow of Merton in 1755. He proceeded at Oxford as far as master of arts, and in 1756 was under-secretary at war under lord Barrington. In 1761, he succeeded Jeremiah Dyson, esq. as principal clerk of the house of commons, which, after a period of six years, he resigned to Mr. Hatfell. In 1784, he was elected to the office of curator to the British Museum, with his friend the very learned and deservedly-esteemed Mr. Cracherode. His publications were numerous, and appeared nearly in the following order: 1. "Translations in Verse;" "Pope's Messiah;" "Philips's Splendid Shilling, in Latin," and "the eighth Isthmian of Pindar in English." 2. "Observations and Conjectures on some passages in Shakspeare." Mr. Tyrwhitt afterwards communicated many judicious remarks on our national bard to Mr. Steevens and Mr. Reed. 3. "Fragmenta duo Plutarchi, 1773, from an Harleian Ms. 5612" He observes himself of this, that it had no great merit, and was only published to stimulate other and similar enquiries. 4. "The Canterbury Tales of Chaucer," in 4 vols. 8vo. to which he afterwards added a 5th volume in 1778.—This is certainly the best edited English classic that has ever appeared. 5. "Dissertatio de Babrio, Fabularum Æsopiarum Scriptore.—Inseruntur fabulæ quædam Æsopiæ nunquam antehac editæ ex cod. Ms. Bodl. Accedunt Babrii fragmenta 1776." The object of this publication, which, though small in size, evinced the greatest critical acumen, was to shew, that many of the fables which pass under the name of Æsop were from another antient writer of the name of Babrias, whose fragments are preserved in Suidas in verse. 6. Mr. Tyrwhitt's next publication, we believe, was "Elsing on Parliaments." 7. "Poems, supposed to have been written at Bristol in the 15th century, by Rowley and others; with a preface, an account of the Poems, and a Glossary." This was twice re-published in 1778, with an appendix tending to prove that they were written, not by any antient author, but by Chatterton. This became the subject of warm controversy, which, however, was settled by, 8, "A Vindication of the Appendix to the Poems called Rowley's, in reply to the Dean of Exeter, Jacob Bryant, Esq. and others, by Thomas Tyrwhitt."

Tyrwhitt." Mr. Tyrwhitt's next work was of a different kind, namely, 9. " ΠΕΡΙ ΛΙΘΩΝ, de Lapidibus, Poema Orpheo a quibusdam adscriptum, Græce et Latine, ex edit. Jo. Matthæi Gesneri.—Recensuit, notasque adjecit, Thomas Tyrwhitt. Simul prodit auctarium dissertationis de Babrio." Mr. Tyrwhitt in this critical work, refers the Poem "on Stones" to the age of Constantius. He next printed for his private friends, 10. "Conjecturæ in Strabonem;" and he also superintended, 11. "Two Dissertations on the Grecian Mythology, and an examination of Sir Isaac Newton's objection to the Chronology of the Olympiads." His last literary labour was, 12. "A newly discovered Oration of Isæus against Menecles," which Mr. Tyrwhitt revised in 1785, and enriched with valuable notes. Mr. Tyrwhitt died in 1786, and left his printed books to the British Museum; that is, such as were not there already. He was of a calm and philosophic temper; from his earliest age, of the strongest propensity for literary pursuits, and in private life of the most amiable virtues. He was many years fellow of the Royal Society, and received throughout his life the most distinguished honours as a scholar, a man of genius, and a most excellent and amiable private character.

TYTLER (WILLIAM), was son of Alexander Tytler, esq. writer in Edinburgh, and born in 1711. He was author of various articles on subjects of belles lettres, which are more or less esteemed. He published, the "Poetical Remains of James the 1st. of Scotland." A dissertation is prefixed to this which is very curious, as forming an important part of the literary history of Europe. He was also author of a "Dissertation on Scottish Music," which was prefixed to "Annet's History of Edinburgh." Mr. Tytler wrote various other things, but those above mentioned are the most deserving attention. He married a daughter of Mr. James Craig, writer to the signet, by whom he had two sons. We should have mentioned perhaps, Mr. Tytler's vindication of Mary Queen of Scots, as he was the first writer who attempted to turn the tide of popular opinion in favour of that unfortunate princess. He conducted this controversy with candour and moderation, but perhaps without making any very durable impression on the public mind. This work was intituled, "An Enquiry, Historical and Critical, into the Evidence against Mary Queen of Scots; and, an Examination of the Histories of Dr. Robertson and Mr. Hume, with respect to that evidence." This work passed through several editions. Mr. Tytler left behind him an excellent character for every social and amiable virtue; and, perhaps, few individuals, who were so conspicuous on the theatre of the world,

passed through life with so few wounds from envy or detraction.

TZETZES (JOHN), a celebrated grammarian of Constantinople, who died about the end of the 12th century. Being put under proper masters at fifteen, he learnt not only the Belles Lettres, and the whole circle of Sciences, but even the Hebrew and Syriac tongues. He had a prodigious memory, and was able to repeat all the Scriptures by heart. He seems to have been a most accomplished person, who understood almost every thing; and, as he was so, we are sorry to add, to the disgrace of letters, that he was a sharp reprehender and despiser of others, but vain and a boaster of himself even to the most ridiculous extreme. He wrote "Commentaries upon Lycophron's Alexandria," which he published first under the name of his brother, Isaac Tzetzes: they are inserted by Potter in his edition of this poet at Oxford, 1697, in folio. He wrote also "Chiliades, which Fabricius calls his most celebrated work, as abounding with political and civil knowledge; "Scholia upon Hesiod;" "Epigrams and other Poems;" "Pieces upon Grammar and Criticism." He mentions also "Allegories upon Homer," which he dedicated to the empress Irene, wife of Manuel Comnenus; but we do not find that these have ever been printed. This empress was married in 1143, and died in 1158: which nearly ascertains the age of Tzetzes.

V.

VAILLANT (JOHN FOY), a great medallist, "to whom France was indebted for the science of medals, and Lewis XIV. for one half of his cabinet," as Voltaire owns, was born at Beauvais, May the 24th, 1632. He lost his father when he was three years old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of succeeding to a magistracy, which his uncle possessed; but, being too young for this when his uncle died, he changed his views, and quitting the law applied himself to physic, in which faculty he was admitted doctor at twenty-four. He had as yet discovered no particular inclination for the study of medals; but

an occasion now presented itself, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of antient medals, and carried them to Mr. Vaillant, who examined them at first slightly and in a cursory way, but afterwards sat down to study them with attention. Then it was that his genius and taste for medals discovered itself, which increased with his knowledge and insight into their nature and use, till he devoted himself almost entirely to them.

Being called to Paris about business, he paid a visit to Mr. Seguin, who had a fine cabinet of medals, and was also greatly attached to this study. Seguin, from their conferences, soon perceived the superior genius of Vaillant, which seemed to him to promise much in a science yet in its infancy, and pressed him to make himself a little more known. He did so, by visiting some antiquaries, who were famous in this way; till at length falling under the notice of the minister Colbert, he had a commission to travel up and down Italy, Sicily, and Greece, in quest of medals proper for the king's cabinet. This was a thing exactly to his taste and humour: he set out with joy; and, after spending some years in traversing these countries, returned with as many medals as made the king's cabinet superior to any cabinet in Europe, though great additions have been made to it since. Colbert engaged him to travel a second time; and accordingly, in 1674, he went and embarked at Marseilles with several other gentlemen, who proposed, as well as himself, to be at Rome at the approaching jubilee. But a sad adventure disappointed all their curiosities; for, on the second day of their sailing, they were fallen upon and taken by an Algerine corsair. After a captivity of near five months, he was permitted to return to France, and received at the same time twenty gold medals which had been taken from him. He embarked in a vessel bound for Marseilles, and was carried on with a favourable wind for two days, when another corsair appeared, which, in spite of all the sail they could make, bore down upon them within the reach of cannon-shot. Vaillant, dreading the miseries of a fresh slavery, resolved, however, to secure the medals which he had received at Algiers, and in order thereto swallowed them. But a sudden turn of the wind freed them from this adversary, and cast them upon the coasts of Catalonia; where, after expecting to run aground every moment, they at length fell among the sands at the mouth of the Rhone. Vaillant got on shore in a skiff, but felt himself extremely incommoded with the medals he had swallowed, which might weigh altogether five or six ounces, and therefore did not pass like Scarborough waters. He had recourse to a couple of physicians, who were a little

puzzled with the singularity of his case; however, nature relieved herself from time to time, and he found himself in possession of the greatest part of his treasure when he got to Lyons. Here he explained, with much pleasure to his friends, those medals which were already come to hand, as well as those which were daily expected, among which last was an Otho, valuable for its rarity.

Upon his arrival at Paris, he received fresh instructions, and then set out and made a most successful voyage. He penetrated into the very heart of Egypt and Persia, and there found new treasures, which made ample amends for all his fatigues and perils. He was greatly caressed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inscriptions in the year 1701, Vaillant was at first made associate; and the year after pensionary, upon the death of M. Charpentier. He died of an apoplexy, Oct. 23, 1706, in his 76th year. He had two wives, and by virtue of a dispensation from the pope had married two sisters, by whom he had several children, and one son. The first of his works was published at Paris 1674, "*Numismata imperatorum Romanorum præstantiora à Julio Cæsare ad posthumum & tyrannos*," 4to. A second edition, with great additions, was printed 1694, in two volumes 4to, and afterwards a third. In this last he omitted a great number of medals which he had discovered to be spurious; and also to mention what cabinets each medal was to be found in, as he had done in the second, which has made the second generally preferred to it. 2. "*Seleucidarum imperium, seu historia regum Syriæ, ad fidem numismatum accommodata*," Paris 1681," 4to. This work throws much light upon an obscure part of ancient history, that of the kings of Syria usually called Seleucides, from Seleucus, one of Alexander's lieutenants, who founded that kingdom about 300 years before Christ. 3. "*Numismata ærea imperatorum, Augustarum, & Cæsarum, in coloniis, municipiis, & urbibus jure Latio donatis, ex omni modula percussa*," Paris, 1688," 2 tom. folio. 4. "*Numismata imperatorum & Cæsarum, a populis Romanæ ditionis Græcæ locum habentibus ex omni modulo percussa*," Paris, 1698," 4to. A second edition, enlarged with 700 medals, was printed at Amsterdam 1700, in folio. 5. "*Historia Ptolemæorum Ægypti regum ad fidem numismatum accommodata*," Amst. 1701," folio. 6. "*Nummi antiqui familiarum Romanarum perpetuis interpretationibus illustrati*," Amst. 1703," 2 tom. folio. 7. "*Arfacidarum imperium, sive regum Parthorum historia ad fidem numismatum accommodata*," Paris, 1725," 4to. 8. "*Achæmenidarum imperium, sive regum Ponti, Bosphori, Thraciæ, & Bithyniæ historia, ad fidem numismatum accommodata*," Paris,

Paris, 1725," 4to. Besides these works, he was the author of some pieces which are printed in the "Memoirs of the academy of Inscriptions and Belles Lettres."

VAILLANT (JOHN FRANCIS FOY), son of the preceding, was born at Rome in 1665, while his father was upon his travels in quest of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age sent to Paris, where he was instructed by the Jesuits in the belles lettres and philosophy. He applied himself, as his father had done, to the study of physic, and was received doctor in that faculty at Paris in 1691. He was initiated into the science of medals, and would have shone like his father if he had survived him long enough: nevertheless, his merit was reputed very great, and he was admitted into the academy of inscriptions and belles lettres in 1702. He died in 1708, about two years after his father, of an abscess in his head, which was supposed to have been occasioned by a fall.

VAILLANT (SEBASTIAN), a French physician and botanist, author of the "Botanicon Parisiense, or an Alphabetical Account of all the Plants which grow in the Environs of Paris, with Figures." He was also the author of various other works. He was born in 1669, and died of an asthma, in 1722.

VAISSETE (JOSEPH), a learned benedictine of the congregation of St. Maur, born at Gaillac in the diocese of Alby, in 1685; he made profession in 1711, at the age of twenty-six, and died the 10th of April 1756. His works are, "Dissertation sur l'origine des François; Histoire Générale de la province de Languedoc." Dom. de Vic, who died in 1735, assisted him in this work. He made also an abridgement of this topographical work, and wrote a geographical piece, and some memoirs.

VALENS, an Arabian philosopher, and author of a sect of Heretics, known by the name of Valesians. They were all eunuchs; for, they believed that concupiscence deprived a man of his free-will; and that, in order to be saved, he must castrate himself. He said, that the Law and Prophets were all to be rejected. These Heretics were condemned in the council of Achaia, A. D. 240, according to Echard; or, according to Dufresnoy, 250. See Fleury, ii. 66.

VALENTIN, an eminent painter, born at Colomiers, in Brie, in 1600. He formed himself after the manner of Corevaggio, and his pieces are exceedingly rare and very highly esteemed. Having bathed imprudently, he was seized with a fever, which carried him off at Rome at the early age of 32.

VALENTINE, author of the Heretical sect, called Valentinians, was an Egyptian, and, according to Danæus, was educated at Alexandria. He aspired to the episcopal dignity; but being set aside by another, who was afterwards martyred, he formed the design to oppose the true doctrine of Christ. He came to Rome A. D. 140, during the pontificate of Hyginus, and there created great disturbances. In 143, he was censured by the Church, and excluded the congregation; which was so far from humbling him, that he retired into Cyprus, where he propagated his erroneous doctrines with still greater boldness. He was learned, eloquent, and had studied the Grecian language, particularly the Platonic philosophy. Thus, from nice and witty, or sophistical, distinctions, mixing the doctrine of ideas, and the mysteries of numbers, with the Theogonia of Hesiod. and the Gospel of St. John, which was the only one received by him, he formed a system of religious philosophy, not very different from that of Basilides and the Gnostics. The rise of his heresy was in the reign of Adrian. Fleury places it A. D. 143, as do Danæus, Tillemont, and Echard. Valentine himself died A. D. 160. Tillem. Ech. His errors spread at Rome, in Gaul and Syria, but particularly in the Isle of Cyprus and Egypt. It continued until the 4th century. The late bishop Hooper, in his tract “*de Hæresi Valentiniana*,” has deduced this heresy from the Egyptian mysteries. Among the Valentinians nothing was more carefully observed than to *hide* what they preached; if they may be said to preach what they *hide*. They intrusted nothing to their followers, until they had made them their own, because they esteemed all not fit for such knowledge: they must not, therefore, speak plainly, but darkly and mysteriously. Irenæus wrote against them A. D. 187. He at last abjured his errors, and was received into the Church again.

VALERIANUS (PIERIUS), an ingenious and learned Italian, was born at Belluno, in the state of Venice, about 1475. He lost his father at nine years of age, and was reduced with his mother and brethren to great poverty; but his uncle Urbanus Bolzanius, who was afterwards preceptor in the Greek language to Leo X. took him under his protection, and had him liberally educated. He studied the Latin and Greek tongues under Valla and Lascaris; and made so wonderful a progress, that he became one of the most learned men of his age. Going to Rome under the pontificate of Julius II. he was the favourite of John de Medicis, afterwards in 1513 Leo X. committed to his care the conduct and instruction of two nephews. The cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. shewed the same regard to Valerianus as Leo had done. He offered

offered him first the bishopric of Justinople, and then that of Avignon; but Valerianus refused them both, being fully satisfied with the place of apostolic notary. He was in imminent danger, when Rome was taken in 1527; and the year after retired to Belluno, for the sake of that tranquillity which he had never found at court. Yet he suffered himself to be drawn from his retirement by Hypolite de Medicis, one of his pupils; who, being made a Cardinal in 1529, chose him for his secretary. He continued in this office till the death of the Cardinal in 1535; and seems to have passed the next two years with his other pupil Alexander de Medicis, who had been made first Duke of Florence in 1531. Upon the death of Alexander, in 1537, he retired to Padua; where he spent the remainder of his life among his books, and died in 1558.

He composed several ingenious, learned, and curious, works, some of which were published in his life-time, some not till after his death. Among the former are, "*De Fulminum significationibus, Romæ, 1517:*" printed also in the 5th volume of Grævius's *Roman Antiquities: Pro Sacerdotum barbis defensio, Romæ 1531,*" occasioned by an intention to renew a decree, pretended to be made by an antient council, and confirmed by Pope Alexander III, by which priests were forbidden to wear long beards: "*Castigationes Virgilianæ lectionis,*" printed in Robert Stephens's *Virgil at Paris, 1532,* and since reprinted with the best editions of this poet: "*Hieroglyphica, five de sacris Egyptiorum aliarumque gentium literis Commentariorum libri LVIII, Basil 1566.*" Among the latter are, "*Dialogo della volgar lingua, non prima uscito in luce,*" 4to. "*Antiquitatum Bellunenſium libri quatuor,*" 8vo: and "*Contarenus, five de literatorum infelicitate libri duo,*" 8vo: all printed at Venice in 1620, by the direction and under the care of Aloisio Lollini, Bishop of Belluno. The last piece contains a great number of curious anecdotes, and is intituled "*Contarenus,*" because the first book of it is a dialogue between Gaspar Contareno, a Venetian ambassador, and some learned persons at Rome. It has been often printed; at Amsterdam, 1647, in 12mo. "*cum Cornelli Tollii Appendice;* at Helmſtadt, 1695" in 12mo; and at Leipzig, 1707, in 8vo, with two other pieces upon similar subjects, namely, "*Alcionius de Exilio,*" and "*Barberius de miseria Poetarum Græcorum,*" and a preface by Joannes Burchardus Menkenius the editor.

Valerianus published also at different times two volumes of Latin poems, among which were "*Ainorum libri quinque.*" It may be proper to observe here, that Valerianus's Christian name was Peter; but changed, according to the custom of those times, by one of his masters into Pierius, in allusion to

Pierides,

Pierides, a name of the Muses, and therefore probably done as a compliment to his talents for poetry.

VALERIUS MAXIMUS, an antient Latin writer of whom remain "*libri novem factorum dictorumque memorabilium*;" dedicated to Tiberius Cæsar. It appears from this work, that he was a Roman; and that he lived under the reign of Tiberius Cæsar; at the latter end of it; for, he manifestly treats the memory of Sejanus with scorn and abhorrence, though he does not expressly mention him. His style is not so pure as might be expected from the age he lived in; and therefore many learned men conjectured, that what we have of his is not the original work, but only an epitome made by some later writer. Fabricius calls it, "*opus jucundum, varium, utile*," as indeed it is; and many eminent critics have employed their lucubrations upon it. The best editions are, that by Thysius "*cum Notis Variorum, 1670*," in 8vo; that "*in usum Delphini, 1679*," in 4to; and that by Torrenius at Leyden, 1726, in 2 vols. 4to, "*cum notis integris Lipsii, Pighii, Vorfii, Perizonii, &c.*"

VALESIUS (HENRICUS), or Henry de Valois, a French critic of great abilities and learning, was born at Paris in 1603, of parents, whose circumstances supported them without any profession. He began his studies at Verdun in 1613, under the Jesuits, and the greatest hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the college of Clermont; where he learned rhetoric under Petavius, who, as well as father Sirmond, conceived a great esteem for him. After having maintained his theses in philosophy with much applause, he went to Bourges in 1622, to study the civil law; and at the end of two years returned to Paris, where he was received advocate. He frequented the bar for seven years, but more to oblige his father than out of any fondness for the law; and, a very little business there helping to increase the disgust which he naturally had for this profession, he at length quitted it, and devoted himself entirely to literary pursuits. Greek and Latin authors were all his study, and all his pleasure. Sunday he consecrated to devotion, Saturday afternoon he allotted to his friends: but all the rest of the week was spent in reading and labour. His own library not sufficing, he borrowed books of every body; and he used to say, that he learned more from other people's books than his own, because, not having the same opportunity of reviewing them, he read them over with more care. He acquired a great reputation by his learning and publications, when a misfortune befel him, which interrupted the course of his studies. He had always a weak sight; but continual application had hurt him so, in this respect,

spect, that he lost his right eye, and saw very indifferently with the left. This put him under the necessity of having a reader; for, though his father was of too fearing a humour to make him an allowance for this purpose, yet the defect was supplied by the generosity of his friends. His father, however, died in 1650; and then his circumstances were better suited to his necessities. The same year he made an oration, in praise of Christina queen of Sweden, who had just ascended the throne; and her majesty, by way of acknowledging the favour, promised to send him a gold chain, and gave him at the same time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ended in nothing, for which Valesius himself is said to have been to blame: for, though he was not naturally a great prater, yet he had the imprudence, while he was meditating this journey, to break some jests on the learned in those parts; which, being sent to the queen, occasioned her majesty's coldness and neglect of him.

In 1734, Valesius had published at Paris, in 4to, "*Excerpta Polybii, Diodori Siculi, Nicolai Damasceni, Dionysii Halicarnassensis, Appiani Alexandrini, Dionis, & Joannis Antiocheni, ex Collectaneis Constantini Augusti Porphyrogenitæ, nunc primum Græcè edita, Latine versa cum notis.*" The emperor Constantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek historians of such things as he thought most useful; and had ranged these extracts under certain titles and common places, in number fifty-three. Each contained two books; one of "*Extracts from the writers of Universal History,*" another of "*Extracts from the Historians of the Emperors.*" Only two of these titles are extant: one "*de Legationibus,*" the first book of which was published by Fulvius Ursinus, at Antwerp, 1582, in 4to; the second by David Hoeschelius, at Augsburg, 1603, in 4to; and both under the title of "*Eclogæ Legationum, &c.*" The other title is "*de Virtutibus & Vitiis,*" and is the work under present consideration. A merchant of Marseilles had brought an antient manuscript of it from the Isle of Cyprus, and sold it to Monsr. Peiresc, who sent it to Paris. Here it lay neglected a long time; till at length Pithæus engaged Valesius to translate and publish it: which he did, and very properly dedicated it to Peiresc, to whom the public is obliged for it. Peiresc was a gentleman of Provence; and, now ardent he was in the promotion of letters, let the following instance be a lasting testimony. Some time after, Valesius had read a passage in an antient author, relating to the harbour of Smyrna, which could not be understood without viewing the situation upon the spot. He acquainted
Peiresc

Peirese with this difficulty; who immediately sent a painter, to take a view of that port, and afterwards communicated it to Valesius. The Critic thanked Peirese for the trouble he had been at; but very ungraciously sent him word, (for, Valesius was far from being graciously formed,) that it did not clear up the thing so well as he could wish. Peirese, vexed that he had been at so much expence for nothing, wrote back, that he had endeavoured to give him satisfaction; and that, if he had not succeeded, it must not be ascribed to either himself or the painter, but to his own temper and humour, which were satisfied with nothing.

In 1636, he gave a good edition of "*Ammianus Marcellinus*," in 4to. corrected in a great number of places from the manuscripts, and illustrated with very ingenious and learned notes. A second edition, with more notes of Valesius, and those of Lindenbrogius, came out at Paris, 1681, in folio; and James Gronovius also published a third at Leyden, 1693, in 4to. The critical talents and learning, which Valesius had shewn in these publications, occasioned him to be pitched upon for a work of greater importance; and that was an edition of the antient ecclesiastical historians. M. de Montchal, abp. of Tholouse, gave occasion to Valesius's engaging in this work: for, being a learned man himself, the clergy of France had besought him to give an edition of these historians, which indeed was very much wanted. Montchal undertook the affair; and, the better to succeed in it, applied to Valesius to assist him privately. But Valesius was by no means a man for this: he was too jealous of his reputation and glory, to let another person run away with the fruits of his labours; and therefore absolutely refused to have any thing to do with him. The archbishop, either too much taken up with the business of his see, or despairing of success in what he had undertaken, soon after excused himself to the clergy; and at the same time advised them to apply to Valesius, as a man who was every way qualified for the task. They did so; and, upon Valesius's listening to their request, did for his encouragement settle a pension upon him. This was about the year 1650. The Historians came out in Greek and Latin, with good notes, in this order: "*Eusebii Pamphili historia ecclesiastica, ejusdemque libri de vita Constantini, & panegyricus; atque oratio Constantini ad sanctos*, Paris, 1659;" "*Socratis & Sozomeni historia ecclesiastica*, 1668;" "*Theodoreti & Evagrii historia ecclesiastica, item excerpta & historia ecclesiastica Philostorgii*, 1673." These were reprinted in 3 vols. folio, first at Amsterdam in 1699, and then at Cambridge in 1720: to which last edition some remarks, but very inconsiderable ones, scattered up and down in various authors,

thors, were collected and subjoined by the editor Gulielmus Reading.

In 1770, Valesius was honoured with the title of historiographer of France: and had also a pension settled on him by the king, in consideration of his edition of Eusebius, which had appeared the year before. In 1662, he lost his left eye, so that now he was blind; and, notwithstanding all the skill of oculists, the most that could be done for him was, to see but very poorly with the left eye, a new cataract, almost as soon as it was removed, forming itself again in the right. In 1663, he had an addition to his pension from the crown. He had hitherto lived among his books, and troubled himself about nothing else: but now, being sixty years of age, he took it into his head to have a wife by way of comfort; and accordingly was married Nov. the 18th to a handsome young woman, by whom he had seven children. He died the seventh of May, 1676, having spent the two last years of life in all the miseries of one oppressed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his nature was far from being amiable. Valesius is an instance to prove, that profound learning and greatness of soul do not always go together; and that a man may be a very distinguished scholar and yet have nothing in him of the philosopher.

After his death, was published, by the care of James Gronovius, "*Notæ & animadversiones in Harpocratonem & Philippi Jacobi Mauffaci Notas. Ex Bibliotheca Gulielmi Prousteau, Lugd. Bat. 1682,*" in 4to. Three Latin funeral orations upon three of his intimate friends are inserted in Bates's "*Vitæ selectorum aliquot virorum,*" printed at London, 1681, in 4to: the first made upon Sirmond in 1651, the second upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an Hexameter poem, made upon the recovery of the king's health, and published by himself in 1663, with the title of "*Soteria pro Ludovico magno.*" There are also "*Harangues à la reine de Suede, & quelques autres petites pieces.*"

VALESIUS (ADRIAN), or Adrien de Valois, brother of Henry Valesius, and a very learned man also, was born at Paris in 1607, and educated in the college of Clermont there, under the Jesuits. He followed the example of his brother, and had the same counsellors in his studies, the fathers Sirmond and Petavius. History was his principal object; and he spent many years in searching into the most authentic records, manuscripts as well as printed. His long perseverance in these pursuits enabled him to give the public an elaborate Latin work, intituled, "*Gesta Francorum, seu*
de

de rebus Francicis," in 3 vols. folio; the first of which came out in 1646, the two others in 1658. This history begins with the year 254; and ends with 752. It is written with care and elegance, and may serve for an excellent commentary upon the antient historians of France, who wrote rudely and barbarously: but for itself, it should be considered, and so some have considered it, as a critical work filled with rude erudition rather than a history. At least it would only have been fit to be read by the learned, had it been written in the vulgar tongue. Colbert asked him one day concerning his Latin history of France, and pressed him to continue it; but he answered the minister, that he might as well take away his life, as put him upon a work so full of difficulties, and so much beyond what his age could bear; for he was then in years. He is the author of several other Latin works; for, his works are all in Latin: as, "Notitia Galliarum, ordine alphabetico digesta, 1675," in folio. This is exceedingly useful for the understanding of antient Gaul. He was the editor of the second edition of "Ammianus Marcellinus;" to which, besides additional notes of his brother and Lindenbrokius, he added notes and emendations of his own. He wrote a Panegyric upon the king, and a life of his brother. There is also a "Valesiana."

In 1660, he was with his brother honoured with the title of historiographer to the king; and had a pension settled upon him. In 1664, he lost the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian however some years after followed his brother's example, and married a wife too; by whom he had children. He enjoyed good health, till he was eighty-five; and then died, July the 2d, 1692.

VALINCOURT (JOHN BAPTIST HENRY DU TROUSSET DE), a French miscellanist, born in Picardy in 1653. Voltaire says, that an epistle addressed to him by Despréaux gained him the greatest reputation. He was a man of learning; but if he had been nothing else he would not have made so great a fortune as he did. One of the best speeches that was ever made in the academy is that in which Mr. Valincourt endeavours to cure the error of that prodigious number of young men of letters, who, mistaking for a talent their itch for writing, present bad verses to princes, and pester the public with their pamphlets, and exclaim against the ingratitude of the age, because they are useless to the world and to themselves. He assures them, that those professions, which are reckoned the meanest, are much above theirs. He died in 1730.

VALLA

VALLA (LAURENTIUS), an Italian writer of great parts and learning, was born at Rome in 1415. He attacked with great vigour the barbarism, which had prevailed in the Latin tongue for several ages; and wrote books, on purpose to collect the elegances of that language, which had been so little used by the schoolmen and civilians; yet, as Paul Jovius observes, when he himself attempted to write history, he shewed that he was more capable of prescribing to others, than of practising himself. He was of a most contentious, criticising, contradicting, nature; and this raised him up many enemies. The title of his books, some of them at least, shew, that he was one of the greatest duellists in the republic of letters; and that his life may be compared to the profession of a gladiator. He never pardoned his adversaries any word or phrase which favoured of barbarism; and this gave occasion to an epigrammatic fiction after his death, of his having made himself so formidable in hell, that Pluto durst not speak Latin there: to which it is added, that Jupiter would have admitted him into heaven but for fear of having his words criticised. Upon the whole, his acrimony and ill-temper were such, that he was supposed to write principally for the pleasure of abusing both the living and the dead. Nor did prudence give the least check to the virulence of his temper: for, he did not confine his censures to the professors of literature, but he attacked the ecclesiastics; and spake boldly against some things, which they approved, and even held in veneration. He had the courage to refute the tradition of Constantine's donation to Sylvester, which, though false and pretended, was yet prodigiously agreeable to the court of Rome; and, as if this was not bad enough, he even let fall, that he had arrows in his quiver against Christ himself. He left his country, either by order of the Pope, or because he had exposed himself to the hatred of too many persons; and retired to the court of Alphonfus king of Naples, who was a great patron of men of learning, and desired to learn Latin of him at fifty years of age. Here the ecclesiastics persecuted him severely; they darted upon him the thunders of the inquisition; they delivered him up to the penal laws of the secular arm; and they would have burned him alive, if king Alphonfus had not moderated their rigour, and forced them to content themselves with whipping him in the convent of the Jacobines. Nevertheless, returning to Rome, he found good patrons; who procured him the Pope's favour, the liberty of teaching, and a pension. He died in 1465.

He is censured not only for his virulence, but also for his vanity. He espoused the doctrine of Epicurus with respect to the sovereign good: yet corrected in such a manner as to reconcile

concile it with the doctrines of Christianity. He was an excessive admirer of Quintilian, and that, as is supposed, because his adversary Trapezuntius was perpetually censuring him; and he affected to despise Aristotle. He was not well enough skilled in the Greek tongue to undertake, as he did, the translations of Herodotus, Thucydides, and Homer's Iliad. "As great a master," says Huetius, "as he was of the elegances of the Latin tongue, in these versions he was very inelegant and almost barbarous." In the mean time it must be owned, that Valla, with all his faults, has had his defenders; and it is not a little to his honour that Erasmus was the most strenuous of them. This great man expresses himself with indignation, that Poggius should be in every body's hands, while Valla, who had a hundred times his learning, "centuplo doctior," was read by nobody; and he declares, in the same epistle, that "the mordacity of Valla alone, if they will call it so, has contributed more to the promoting of literature than the foolish and insipid candour of thousands, who admire all the productions of all men without distinction, and who applaud and (as they say) scratch one another:" "itaque unius Laurentii mordacitas, siquidem ita malunt appellare, non paulo plus conduxit rei literariæ, quam plurimorum ineptus candor, omnia omnium sine delectu mirantium, sibi que invicem plaudentium, ac mutuam (quod aiunt) scabentium." In short, this whole epistle, which is by no means a short one, is written entirely in the defence of Valla; though at the same time it would be easy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of ill-nature and foul language. Ludovicus Vives also praises him for a thing which is really laudable and deserves to be known: he tells us, that, however careful Valla was to enquire into the propriety of expressions, and to instruct his readers in it, yet he suspended his labour, when the question was about an obscene word; and used to say, "I had rather it should continue unknown than be explained by me:" "ignorari malo quam me docente sciri."

His principal works are, "Elegantiarum linguæ Latinæ libri sex: De voluptate & vero bono libri tres: De Dialectica: De gestis Ferrandi Arragonum Regis: Annotationes in Novum Testamentum: De ficta Constantini Donatione." His Annotations upon the New Testament have always been well spoken of.

VALLA (GEORGE), an Italian physician and professor of the belles lettres at Venice, was born at Pienza, and was a contemporary of Laurentius Valla. He was well skilled in the Latin and Greek tongues, and wrote a considerable number of books both in physic and literature. One of his books

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in the former has a title, which gives us no less an opinion of his honesty than of his skill in his profession: it is, "*De tuenda sanitate per victum.*" He wrote "*Commentaries on some books of Cicero, Horace's Art of Poetry, Juvenal, &c.*" He wrote also "*A Comment upon the second book of Pliny's Natural History, printed at Venice 1502.*" in 4to: which however must be certainly very scarce, since father Hardouin tells us that he could not meet with it. He was also the compiler of a work, intituled, "*De expetendis & fugiendis rebus.*" This Valla exasperated the duke of Milan so much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to prison even at Venice. He suffered great hardships in that confinement, but was at last released. He died suddenly. He was just going from his lodgings, in order to read a lecture upon the immortality of the soul; but, stopping at the necessary-house, he there expired, like Arius the Heresiarch.

VALSALVIA (ANTONIUS MARIA), a celebrated physician, born at Imola, in Italy, in 1666. He was professor of anatomy at Bologna. His treatise concerning the ear is highly esteemed, and certainly contains many curious and important observations relating to that organ. Valsalvia also describes, and has given, new figures of the muscles of the uvula and pharynx. He was a scholar of the famous Malphigi, and was highly honoured by his countrymen. He died in 1723.

VALVERDA (JOHANNES), a famous Spanish physician, and pupil of Realdus Columbus. He is said to have carried the knowledge of anatomy from Italy to Spain, and published the tables of Vesalius, with their descriptions, somewhat enlarged in the Spanish language, and added four new figures to them; the first of which exhibits the direction and progress of the fibres which compose those muscles that cover the fore-part of the body; the second represents a woman big with child; the third and fourth give us a prospect of the cutaneous veins, scattered up and down the anterior and posterior parts of the body. But he is an author of too small note to be insisted on at greater length; since the greatest character we find given him is, that he was rather to be commended for his industry in propagating anatomy than for his writing well upon any part of it.

VANAKEN (JOSEPH), an eminent Flemish painter, was born at Antwerp. He excelled in satins, velvets, lace, embroidery, &c. He died July 4, 1749, aged 50. There was another of this name, Arnold Vanaken, who painted small figures, landscapes, &c. and published a set of prints of fishes, or the "*Wonders of the deep.*"

VANBRUGH (Sir JOHN). This excellent dramatic writer, descended from an antient family in Cheshire, discovered an early propensity to poetry and architecture, and soon became eminent in both. He set out in life as an ensign in the army; and possessed a ready wit and an agreeable elocution. In some of his winter-quarters he became acquainted with Sir Thomas Skipwith; who being a sharer in a theatrical patent, though little concerned in the conduct of it, young Vanbrugh shewed him the out-lines of two plays; and Sir Thomas encouraged him to finish "The Relapse," which, being acted in 1697, succeeded beyond their warmest expectations, placed Vanbrugh in a high degree of reputation, and stimulated him (under the patronage of lord Halifax) to complete his "Provok'd Wife;" which was successfully brought out at Lincoln's Inn Fields in 1698. Though both these comedies met with greater applause than the author expected, yet neither of them wanted enemies; and one of them is said to verify the observation of Pope,

"That Van wants grace, who never wanted wit."

In the same year, 1698, he brought out his comedy of "Æsop," which was acted at Drury-Lane, and contains much general satire and useful morality. "The False Friend," his next comedy, came out in 1702. During the reign of queen Anne, he received the honor of knighthood, and enjoyed for some years the office of Clarendieux king at arms. By king George I. he was appointed surveyor of the works at Greenwich-Hospital in Aug. 1716; and was likewise made comptroller-general of his majesty's works, and surveyor of the gardens and waters. On a visit to France, his curiosity and natural taste exciting him to take a survey of the fortifications in that kingdom, he was taken notice of by an engineer, secured by authority, and carried to the Bastile, where his confinement was so much softened by humanity, hat he amused himself by drawing rude draughts of some comedies. This circumstance raised such curiosity at Paris, that he was visited by several of the noblesse, and by their means procured his liberty before any solicitation for it came from England. Sir John Vanbrugh had interest enough to raise a subscription of thirty persons of quality, at 100l. each, for building a stately theatre in the Hay-Market; on the first stone that was laid of this theatre were inscribed the words LITTLE WHIG, as a compliment to a celebrated beauty, the toast and pride of that party. The house being finished in 1706, it was put by Mr. Betterton and his associates under the management of Sir John Vanbrugh and Mr. Congreve, in hopes of retrieving their desperate fortunes; but their expectations

pectations were too sanguine. The new theatre was opened with a translated opera, set to Italian music, called, "The Triumph of Love," which met with a cold reception. "The Confederacy" was almost immediately after produced by Sir John, and acted with more success than so licentious a performance deserved, though less than it was entitled to, if considered merely with respect to its dramatic merit. The prospects of the theatre being unpromising, Mr. Congreve gave up his share and interest wholly to Vanbrugh, who, being now become sole manager, was under a necessity of exerting himself. Accordingly, in the same season, he gave the public three other imitations from the French; viz. 1. "The Cuckold in Conceit;" 2. "Squire Treeloby;" and, 3. "The Mistake." The spaciousness of the dome in the new theatre, by preventing the actors from being distinctly heard, was an inconvenience not to be surmounted; and an union of the two companies was projected. Sir John, tired of the business, disposed of his theatrical concerns to Mr. Owen Swinney, who governed the stage till another great revolution occurred. Our author's last comedy, "The Journey to London," which was left imperfect, was finished to great advantage by Mr. Cibber; who takes notice in the prologue of Sir John's virtuous intention in composing this piece, to make amends for scenes written in the fire of youth. He seemed sensible indeed of this, when in 1725 he altered an exceptionable scene in "The Provoked Wife," by putting into the mouth of a woman of quality what before had been spoken by a clergyman; a change which removed from him the imputation of prophaneness. He died of a quinsy, at his house at Whitehall, March 26, 1726; and has left behind him monuments of fame which can never perish but with taste and politeness. He lived esteemed by all his acquaintance, and died without leaving one enemy to reproach his memory. Mr. Walpole, in his "Anecdotes of Painting," vol. III. p. 152, says, "However partial the court was to Vanbrugh, every body was not so blind to his defects. Swift ridiculed both his own diminutive house at Whitehall, and the stupendous pile at Blenheim. Of the first he says,

- ' At length they in the rubbish spy
- ' A thing resembling a goose-pie.'

And of the other,

- ' That, if his Grace were no more skill'd in
- ' The art of battering walls than building,
- ' We might expect to see next year
- ' A mouse-trap-man chief engineer.'

Thus far the satirist was well founded; party-rage warped his understanding when he censured Vanbrugh's plays, and left him no more judgement to see their beauties than Sir John had when he perceived not that they were the only beauties he was formed to compose."—This polite writer, perhaps, was not aware of the handsome apology Dr. Swift and Mr. Pope have made, in the joint preface to their *Miscellanies*: "In regard to two persons only we wish our raillery, though ever so tender, or resentment, though ever so just, had not been indulged. We speak of Sir John Vanbrugh, who was a man of wit, and of honour; and of Mr. Addison, whose name deserves all the respect from every lover of learning."

VANDALE (ANTONY), a learned Hollander, was born in 1638, and discovered early an extreme passion for languages and literature; which, however, his parents obliged him to renounce, openly at least, in order to pursue commerce. He quitted commerce at thirty years of age, and took the degrees in physic, which he practised with success, and obtained a high reputation all over Europe for his profound erudition. He died at Haerlem, physician of the hospital there, in 1708. Of his works, which are in Latin, we have, 1. "A Treatise upon the Heathen Oracles," which he shews to have been the impostures of priests. Fontenelle has abridged this work; and, by his manner of treating the subject, made it infinitely more agreeable than when encumbered with the learning of Vandale. 2. "A Treatise upon the origin and progress of idolatry:" to which are subjoined several dissertations upon important subjects. Vandale was a very honest and amiable, as well as learned man.

VANDER-LINDEN (JOHN ANTONIDES), a learned professor of physic at Leyden, was descended from ancestors distinguished in the republic of letters. His grandfather Henry, born in 1546, was a master of the learned languages, and suffered greatly on account of the Reformation which he embraced very young. He lost his father, his wife's father, his relations and friends, in the Spanish massacre at Naerden in 1572. After that fatal accident, he exercised the function of a minister at Enckhuysen till 1585, when he was invited to be professor of divinity at Franeker. He was the first, who read lectures in that university; and it was he who pronounced the inaugural oration of it, by which we learn that it was then founded. He died there in 1614, and left, among other children, a son, named Antony, who had good parts and skill in polite letters, and on that account was by the magistrates of Enckhuysen made rector of their college. He was likewise a good musician and organist, and no stranger to divinity:

vinity : but his chief talent was physic, in which faculty, having taken the degree of doctor at Franeker in 1608, he practised with success and reputation, first at Enckhuysen, and afterwards at Amsterdam.

Enckhuysen is one of the towns in North Holland ; and here it was, that John Antonides, the son of Antony Vander-Linden, was born the 13th of January, 1609. He was sent to Leyden in 1625, to study philosophy there ; and, after this, he applied himself entirely to physic. From Leyden he went to Franeker in 1629, in order to continue his studies there ; and received the degree of doctor some months after. His father, who had been at Amsterdam ever since the year 1625, sent for him home, for the sake of instructing him in his profession ; and died in 1633. Our Vander-Linden continued to practise physic there with a success which raised his reputation greatly ; for, in 1639, he was sent for to be professor of physic in the university of Franeker. He discharged that office with great applause for almost twelve years : he read lectures, both on the theory and practice of anatomy and botany ; and it was by his care that the garden of the university was enlarged, and an house built to it. The library was no less indebted to him for a great number of books, which were procured by his address. The university of Utrecht offered him a professor's place in 1649, which he did not accept ; but, two years after, he accepted the same offer from the curators of the university of Leyden. He discharged the functions of it with high reputation till his death, which happened the 4th of March, 1664. Guy Patin, who was a friend of this physician, often mentions him in his letters. Vander-Linden, says he in one of them, " died at Leyden, aged 53 years, of a fever and defluxion upon the lungs, after having taken antimony, and without being bled. What pity it is, that a man, who wrote so many books, and was so well skilled in Latin and Greek, should die of a fever and suffocating catarrh without being bled ! "

Vander-Linden wrote many books upon physic ; and one " *De Scriptis Medicis.* " It is a catalogue of books upon physic ; was printed and enlarged several times by the author in his life-time ; and very considerably so after his death by a German, named Merklinus, who published it in a thick quarto, under the title of " *Lindenius Renovatus,* " at Nuremberg in 1686. He procured editions also of other books ; and, after having published " *Celsus at Leyden, 1657.* " in 12mo, left an edition of the works of Hippocrates to be published there, in 1665, 8vo, Greek and Latin, in 2 vols. He had taken great pains in it, but did not live entirely to finish it. The " *Journal des Savans* " speaks of it in these terms :

“ This new edition of Hippocrates has this advantage, that it answers all the former by means of the figures which are in the margin, and shews in what page and place every thing occurs. Thus it may serve instead of all the other editions, and remedies the confusion occasioned by the diversity of them, when a passage is sought for. It is also more correct than all the rest: for Mr. Vander-Linden, having carefully compared all the old editions and several manuscripts, has restored a great number of passages, which were not exact even in Foësius’s edition. With regard to the Latin translation, he chose that of Cornarius, because it is the oldest, and that commonly used. He was surprised by death a little before this edition was finished, and so prevented from publishing the remarks which he intended to make upon Hippocrates.”

VANDER-MONDE (CHARLES AUGUSTIN), a native of Macao in China, born June 18, 1727. He has acquired a great reputation by his practice and writings in physic in France, where he was censor royal, and member of the institution of Bologna. Died at Paris, May 28, 1762. His principal works are, “ *Essai sur la maniere de perfectionner l’Espece Humaine*,” 2 vols. 12mo. “ *Dictionnaire de Santé*.” “ *Dissertation Anatomique*,” &c. and several periodical pieces.

VAN DYCK (Sir ANTHONY), a most illustrious painter, was born at Antwerp in 1599, and trained under the no less illustrious Rubens. He gave early proofs of his excellent endowments in this way; and, while he lived with his master, there happened an affair, which may very properly be called the foundation of his reputation. Rubens having left a picture unfinished one night, and going out contrary to custom, his scholars took the opportunity of sporting about the room; when one, more unfortunate than the rest, striking at his companion with a maul-stick, chanced to throw down the picture, which not being dry acquired some damage. Van Dyck, being at work in the next room, was prevailed on to repair the mischief; and when Rubens came next morning to his work, first going at a distance to view his picture, as is usual with painters, and having contemplated it a little, he cried out suddenly, that he liked the piece far better than he did the night before. While he lived with Rubens, he painted a great number of faces, and among the rest that of his master’s wife, which was esteemed long after one of the best pictures in the Low Countries. Afterwards he went to Italy, stayed a short time at Rome, and then removed to Venice; where he attained the beautiful colouring of Titian, Paul Veronese, and the Venetian school; proofs of which appeared in the pictures he drew at Genoa, where he left behind him many excellent pieces. After a few years spent abroad,

abroad, he returned to Flanders, with a manner of painting so noble, natural, and easy, that Titian himself was hardly his superior; and no other master in the world equal to him in portraits. When he was got home, he did several pieces of history, that rendered his name famous all over Europe; but, believing he should be more employed in the courts of foreign princes if he applied himself to painting after the life, he resolved at last to make it his chief business, knowing it to be, as it certainly is, not only the most acceptable, but the most advantageous part of his profession. Besides, he was willing perhaps to signalize himself by a talent, with which nature had particularly favoured him, though some have said, that it was his master Rubens who diverted him from history-painting to portraits, out of a fear that he should become as universal as himself. The prince of Orange, hearing of his fame, sent for him to draw the pictures of his princess and children. Cardinal Richelieu invited him to France; where, not liking his entertainment, he stayed but a little time. Then he came over to England, soon after Rubens had left it, and was entertained in the service of Charles I, who conceived a marvellous esteem for his works; honoured him with knighthood; presented him with his own picture, set round with diamonds; assigned him a considerable pension; sat very often to him for his portrait; and was followed by most of the nobility and gentry of the kingdom. He did a prodigious number of portraits, about which he took a great deal of care at first; but at last he ran them over hastily, and painted them very slightly. A friend asking him the reason of this, he replied, "I have worked a long time for reputation, and I now work for my kitchen."

He was a person low of stature, but well proportioned; very handsome, modest, and extremely obliging, a great encourager of all such as excelled in any art or science, most of whose pictures he drew; and generous to the very last degree. He acquired great riches by his profession; married one of the fairest ladies of the English court, a daughter of the Lord Ruthen Earl of Gowry; and, though he had little with her except her beauty and her quality, lived in a state and grandeur answerable to her birth. His own garb was generally very rich, his coaches and equipage magnificent, his retinue numerous and gallant, his table very splendid, and so much frequented by persons of the best quality of both sexes, that his apartments seemed rather to be the court of a prince than the lodgings of a painter. He grew weary, towards the latter end of his life, of the continued trouble that attended face-painting; and, being desirous of immortalizing his name by some more glorious undertaking, went to Paris, in hopes of

being employed in the grand gallery of the Louvre. Not succeeding there, he returned to England; and proposed to the king by his friend Sir Kenelm Digby, to make cartoons for the banqueting house at Whitehall. The subject was to have been the institution of the order of the garter, the processions of the knights in their habits, with the ceremony of their installment, and St. George's feast: but his demand of 8000*l.* being thought unreasonable, while the king was treating with him for a less sum the gout and other distempers put an end to his life. He died in 1641, aged forty-two years; and was buried in St. Paul's cathedral, where his monument, whatever it was, perished by the fire. Du Fresnoy says, that "of all the disciples of Rubens, many of whom were admirable, Van Dyck was he who best comprehended the rules and general maxims of his master; that he even excelled him in the delicacy of his colouring, and in his cabinet-pieces; but that his gusto in the designing part was nothing better than that of Rubens."

VAN HUYSUM (JOHN), a painter of great name, was born at Amsterdam in 1682; and was the son of a painter. His father taught him to paint screens, figures, and vases on wood, landscapes, and sometimes flowers; but the son, being arrived to years of maturity, perceived, that to work in every branch of his art was the way to excel in none; and therefore he confined himself to flowers, fruit, and landscapes. Quitting his father's school, he set up for himself; and married a wife about 1705. No man before this painter attained so perfect a manner of representing the beauty of flowers, and the down and bloom of fruit. At the times of the year, when the flowers were in bloom, and the fruit in perfection, he used to design them in his own garden; and he has shewn, by the superiority of his touch, the delicacy of his pencil, his surprizing exactness, and high finishing, that he could trace nature through all her refinements, and exceed all that went before him in the manner of expressing those beautiful productions of the earth. At last his reputation rose to such a height that all the curious in painting sought his works with great eagerness; and this encouraged him to raise his prices, till his pictures grew out of the reach of any but princes and men of the largest fortunes.

Van Huysum at length began to have strange freaks that approached to madness, which are attributed to the railleries of some painters on the coquetry of his wife, though she was neither young nor handsome. This made him take to drinking: which, joined with the ill-humour of his wife, and the debauchery of his son, whom he was obliged to send to the Indies, threw him into a state of jealousy and melancholy.

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His frenzy would often last seven days, yet without ever communicating itself in the least to his works; so that his last pictures are as much esteemed as those he painted in his prime. The year before he died, nature began to decay in him; and, in proportion as his strength failed him, his mind grew more tranquil; so that, some months before his death, he entirely recovered his reason. He died at Amsterdam, in 1749, aged sixty-seven.

VANE (Sir HENRY, knt.) was descended from an ancient family in Kent, and was eldest son of Sir Henry Vane, secretary of state to Charles I. He was born about 1612, educated at Westminster-school, and thence removed to Magdalen-Hall in Oxford. He then spent some time in France, and more at Geneva. After his return home, he contracted an aversion to the government and liturgy of the Church of England, which displeasing his father, he transported himself to New England in 1635; and was no sooner landed there, but, his eminent parts having made him noticed, when the next season came for the election of magistrates, he was chosen governor. But in this post he had not the good fortune of pleasing the people long; his unquiet fancy raising a thousand scruples of conscience, which they had not brought over with them, nor heard of before. He returned therefore into England about 1637; and, appearing to be reformed from the extravagances of his opinions, married a lady of a good family; and, by his father's interest, was joined with Sir William Ruffel in the office of treasurer of the navy, a place of great trust and profit. For some time he seemed well satisfied with the government; but, upon his father's receiving a remarkable disobligation from the lord Strafford, by the latter's being created in 1639 baron Raby, the house and land of Vane, (which title he had promised himself, and which Strafford laid hold of, merely out of contempt to the Vanes,) both father and son formed a resolution of revenge. For this purpose the latter, who had received the honour of knighthood in 1640, betook himself to the friendship of Pym and other declared enemies of the court; and contributed all that intelligence, which designed the ruin of the earl, and which fixed himself in the entire confidence of those who promoted the same; so that nothing was concealed from him, though it is believed that he communicated his thoughts to very few.

Upon the breaking out of the civil wars, he adhered to the interest of the parliament with the utmost zeal and vigour; being, in 1643, one of the commissioners sent by them to invite the Scots to their assistance. Under this character

rafter he distinguished himself as the “great contriver and promoter of the solemn league and covenant;” though, even at that time, he was known to have an equal aversion to it and to Presbytery, as he shewed afterwards upon all occasions, being a zealous Independent. In 1644, he was the grand instrument of carrying the famous self-denying ordinance, which gave life and spirit to the Independent cause; and in his speech, upon introducing the debate on that subject, observed, that, though he had been possessed of the treasurership of the navy before the beginning of the troubles, without owing it to the favour of the parliament, yet he was ready to resign it to them; and desired that the profits of it might be applied towards the support of the war. He was likewise one of the commissioners at the treaty of Uxbridge, in Jan. 1644-5, and of that of the Isle of Wight in 1648: in which last, as he was now determined to procure, if possible, a change in the government, he used all his efforts to retard any conclusion with his majesty till the army could be brought to London; and for that purpose amused the king’s party by the offer of a toleration for the common prayer and the episcopal clergy. However, he did not approve of the force put upon the parliament by the army, nor of the execution of the king; withdrawing for some time from the scene while these things were acted. But, upon the establishment of the Commonwealth, 1648-9, he was appointed one of the council of state, in which post he was continued till the dissolution of the parliament by Cromwell in 1653; to whose authority he always refused to submit; and by whom, being suspected of ill intentions against him, he was imprisoned in Carisbrook-castle. After the protector’s death, and the deposing of his son Richard, he was, in May 1659, again made one of the council of state; and in Oct. one of the new council for the management of public affairs; but, Jan. 1659-60, he was discharged from his seat in the parliament, and confined to his house at Raby, in the county of Durham.

Upon the Restoration it was imagined, that, as the declaration from Breda was full of indemnity to all except the regicides, he was comprehended in it; his innocence of the king’s death was represented in such a manner by his friends, that an address was agreed upon by both houses of parliament in his behalf, to which a favourable answer, though in general terms, was returned by his majesty; and this being equivalent to an act of parliament, though it wanted the necessary forms, he was thought to be sufficiently secured. But the share he had in the attainder of the earl of Strafford, and in the whole turn of affairs to the change of government, and
(above

(above all) the great opinion which was entertained of his parts and capacities to embroil matters again, made the court think it necessary to put him out of the way. He was brought therefore to his trial, on the 4th of June 1662, for imagining and compassing the death of king Charles I, and for taking upon him and usurping the government; in answer to which he urged, that neither the king's death, nor the members themselves, could dissolve the long parliament, whereof he being one, no inferior could call him in question: but, being found guilty, he was, on the 14th, beheaded on Tower-hill, where a new and very indecent practice was begun. It had been observed, that the dying-speeches of the regicides had left impressions on the hearers not at all to the advantage of government; to prevent which, strains of a peculiar nature being expected from him, drummers were placed under the scaffold, who, as soon as he began to speak to the public, upon a sign given, struck up their drums. This put him in no disorder; he only desired they might be stopped, for he understood what was meant by it. Then he went through his devotions; and, as he was taking leave of those about him, happening to say somewhat with relation to the times, the drums struck up a second time. Upon this he gave over, and died with so much composedness, that it was generally thought the government had lost more than it had gained by his death.

Lord Clarendon styles him a man of a very profound dissimulation, of a quick conception, and very ready, sharp, and weighty, expression; of a pleasant wit, a great understanding, which pierced into and discerned the purposes of other men with wonderful sagacity, whilst he had himself *vultum clausum*, that no man could make a guess of what he himself intended; of a temper not to be moved, though compliant, when it was seasonable to contradict, without losing ground by the concession. Burnet represents him as naturally a very fearful man, whose head was as darkened in his notions of religion as his mind was clouded with fear: for, though he set up a form of religion in a way of his own, yet it consisted rather in withdrawing from all other forms, than in any new particular opinion or form; from which he and his party were called *seckers*, and seemed to wait for some new and clearer manifestations. In these meetings he preached and prayed often himself, but with a peculiar darkness, which ran likewise through his writings, to a degree that rendered them wholly unintelligible. He inclined to Origen's notion of an universal salvation to all, both the devils and the damned; and to the doctrine of pre-existence. He left a son, Christopher, who was created by king William a baron, by the title of lord Bernard's castle, in the bishopric of Durham.

His writings, which were of a very peculiar cast, were,
 1. "A healing Question, propounded and resolved, upon occasion of the late public and seasonable call to humiliation, in order to love and union amongst the honest party, 1656," 4to. It was written upon occasion of a general fast; and contained, says Ludlow, the state of the republican's controversy with the king, the present deviation from that cause for which they engaged, and the means to unite all parties in the accomplishment of it. 2. "The retired Man's Meditations; or, the mystery and power of godliness shining forth in the living world, &c. 1656," 4to. an enthusiastic treatise on our Saviour's coming down to erect a fifth monarchy upon earth, which would last 1000 years. 3. "Of the Love of God and Union with God, 1657," 4to. Of this book lord Clarendon says, "When I had read it, and found nothing of his usual clearness and ratiocination in his discourse, in which he used much to excel the best of the company he kept, and that, in a crowd of very easy words, the sense was too hard to find out, I was of opinion that the subject-matter of it was of so delicate a nature that it required another kind of preparation of mind, and, it may be, another kind of diet than men are ordinarily supplied with." 4. "An Epistle General to the mystical body of Christ on earth, the Church Universal in Babylon, who are pilgrims and strangers on the earth, desiring and seeking after the heavenly country, 1662," 4to. 5. "The Face of the Times: whereby is briefly discovered, by several propheticall Scriptures, from the beginning of Genesis to the end of the Revelation, the rise, progress, and issue, of the enmity and contest between the seed of the woman and the seed of the serpent, to the final breaking of the serpent's head, to the total and irrecoverable ruin of the monarchies of this world, &c. 1662," 4to. 6. "The People's Cause stated. The valley of Jehosaphat considered and opened, by comparing 2 Chron. xx. with Joel iii. Meditations concerning Man's Life—Government—Friendship—Enemies—Death;" penned during his imprisonment, and printed at the end of his trial, in 1662, 4to.

VANIERE (JAMES), a French Jesuit, famous for Latin poetry, was born at Causses, a town in the diocese of Beziers, 1664. His parents spent their lives in rural occupations and amusements, and Vaniere entered thoroughly into their manners and taste. He studied under the Jesuits at Beziers, and became one of their society in 1680. He distinguished himself early by his Latin poetry, and composed a great number of his works in this way; the principal of which is, "*Prædium Rusticum*." He published also a "Poetical Dictionary" in 1710, of which he afterwards gave an abridgement,

ment. He went a great way likewise in compiling a "French and Latin Dictionary," but did not live to finish it. He died at Toulouse in 1739.

VANINI, a most determined atheist of Italy, was born at Taurisano, in the kingdom of Naples, 1585; and was the son of John Baptist Vanini, steward to Don Francis de Castro, duke of Torrisano, and Viceroy of Naples. His christian name was Lucilio: but it was customary with him to assume different names in different countries; for, in Gascony, he called himself Pompeio; in Holland, Julius Cæsar, which name he placed in the title-pages of his books; and, at Toulouse, when he was tried, he was called Lucilio. He was a great lover of letters from his infancy; and his father sent him to Rome to study philosophy and divinity, where he had for his masters two Carmelite friers. From Rome he returned to Naples, where he continued his studies in philosophy. He delighted extremely in natural philosophy; and, out of love to that science, applied himself some time to physic, which is one of its branches. Astronomy likewise employed him much, which insensibly threw him into the reveries of astrology: but he bestowed the best part of his time upon divinity. The title of "Doctor in utroque Jure," which he takes in the title-page of his dialogues, shews, that he had applied himself to the civil and canon law; and it appears from his writings that he was no novice in that study. When he had finished his studies at Padua, where he resided some years, he procured himself to be ordained priest, and became a preacher; but this employment did not hinder him from devoting part of his time to the reading of Aristotle, Averroes, Cardan, and Pomponatius, who were his favourite authors. His admiration of Aristotle was such, that he calls him "the god of philosophers, the dictator of human nature, and the sovereign pontiff of the sages." The system of Averroes, which is but a branch of that of Aristotle, was so highly approved of by him, that he recommended it to his scholars at their first entrance upon the study of philosophy. He styles Pomponatius his "divine master," and bestows great encomiums upon his works. He studied Cardan very much, and gives him the character of "a man of great sense, and not at all affected with superstition." It is supposed that he drew from these authors the seeds of Atheism, and imbibed those monstrous doctrines which he afterwards taught others. Father Mersene assures us, that Vanini, before he was executed at Toulouse, confessed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the sake of sowing the doctrine of Atheism, and that France had fallen to his share: but this is very improbable,

bable, since the president Gramond, who was upon the place, says nothing of this particular in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable settlement, led him to the several places through which he passed; and he spread his singular sentiments according as he had opportunity.

However that was, after he had travelled through part of Germany and the Low Countries, he went to Geneva, and thence to Lyons; where, having presumed to vent his irreligious notions, under the pretext of teaching philosophy, he found himself in danger of being seized, and was obliged to fly. He passed over into England, and in 1614 was at London, where he was imprisoned for nine and forty days, "well prepared," says he, with that air of devotion which runs through all his writings, "to receive the crown of martyrdom, which he longed for with all the arder imaginable." Being set at liberty, he repassed the sea, and took the road for Italy. He stopped at Genoa, and undertook to teach youth; but, it being discovered that he had infused pernicious notions into their minds, he was forced to abandon that city. He returned to Lyons, where he endeavoured to gain the favour of the ecclesiastics by writing a pretended confutation of Cardan and other atheistical writers: it was only a pretended confutation; for, under the pretence of confuting them, he gives them in some measure the victory by the weakness of his answers. It was printed at Lyons, 1615, in 8vo, under the title of, "*Amphitheatrum æternæ Providentiæ Divino-Magicum, Christiano-Physicum, necnon Astrologo-Catholicum, adversus veteres Philosophos Atheos, Epicureos, Peripateticos, & Stoicos. Autore Julio Cæsare Vanino, Philosopho, Theologo, ac Juris utriusque Doctore;*" dedicated to the count de Castro, the protector of his family and his benefactor. This work, though really written in the cause of atheism, was approved by four doctors, among whom was John Claude de Villa, censor of the books for the archbishop of Lyons; and this in the following high terms: "Fidem facimus nos hoc opus evolvisse, nihilque in eo a Catholica & Romana fide alienum, sed cum peracutatum pervalidas rationes juxta sanam sublimiorum in sacra Theologia magistrorum doctrinam (O quam utiliter!) contineri."

Vanini, however, knowing better than this, and being apprehensive that his artifice might be detected, although these noodles were not able to detect it, went again into Italy; where being accused of reviving and propagating his former impieties, he returned to France, and became a monk in the

convent of Guienne. We are informed of this particular in the "Patiniana;" and father Mersenne, who confirms it (as quoted above), adds, that he was banished this convent for an unnatural crime. Then he retired to Paris, where he endeavoured to introduce himself to Robert Ubaldini, the pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewise several friends, and had access to the Marechal de Bassompierre, who made him his chaplain, and gave him a pension of two hundred crowns. Upon this account, he dedicated to him his "Dialogues," which were printed at Paris in 1616, 8vo, with this title, "Julii Cæsaris Vanini, Neapolitani, Theologi, Philosophi, & Juris utriusque Doctoris, de admirandis Naturæ Reginæ Deæque Mortalium arcanis, libri quatuor." The book was printed with the king's privilege, and the following approbation: "Nos subsignati Doctores in alma facultate Theologica Parisiensi fidem facimus, vidisse & legisse Dialogos Julii Cæsaris Vanini, Philosophi præstantissimi; in quibus nihil religioni Catholicæ, Apostolicæ, & Romanæ, repugnans aut contrarium reperimus, imo ut subtilissimos dignissimosque qui typis demandentur;" subscribed by three doctors the 20th of May, 1616. It is astonishing that any persons should be so ignorant or careless as thus to give an approbation to a book whose impiety is so obvious. In his "Amphitheatrum" he had taken some pains to disguise his irreligion; inasmuch, that even the judges were divided, some believing it to be a very innocent book, and not without good things in it. But here, in his "Dialogues," he reasons very little; rallies continually, and in a very shocking manner, upon the most important point; and concludes the whole with declaring, in the words of Tasso's Aminta, that all the time is lost, which is not spent in love:

"Perduto e tutto il tempo,
 "Chi in amor non si spende."

Vanini was now in appearance well situated, yet he was not contented with his post, which perhaps there was some particular reason for his quitting; or, it may be, he chose rather to be independent, and to ramble about for the sake of gratifying his vanity, by making converts to his hopeful cause. Besides, his books were every day more known and more suspected: his "Amphitheatrum" had begun to raise suspicions against him by the paradoxes of which it was full; but his "Dialogues," which were much more impious, had entirely disgraced him. Though he could not be condemned for

for these books, which had been printed with a privilege, approved by divines, and submitted to the authority of the Holy See; yet the Sorbonne subjected his "Dialogues," to a new examination, and condemned them to the flames. We are informed in the "Patiniana" of another circumstance; which is, that Vanini, finding himself shunned by every body, and reduced to the extreme poverty, wrote to the pope, that, "If he had not a good benefice soon bestowed upon him, he would in three months time overturn the whole Christian religion." Patin, who is represented as relating this, adds, that "he knew a man of honour, who had seen the letter, in which were many other absurdities, and things of a shocking nature:" and Vanini might possibly write such a letter, in order to vent his spleen, and shew it to his friends; but it is scarcely credible that he should have sent it to Rome.

This is certain, that he quitted Paris in 1617, and returned to Toulouse; where he soon infused his impious notions into the minds of his scholars, whom he taught physic, philosophy, and divinity. This being discovered, he was prosecuted, and condemned to be burnt to death; and this sentence was executed Feb. 19, 1619. Gramond, president of the parliament of Toulouse, gives us the following account of the affair, which is curious, and deserves to be transcribed. "About the same time, Feb. 1619, by order of the parliament of Toulouse, was condemned to death Lucilio Vanini, who was esteemed an arch-heretic with many persons, but whom I always looked upon as an atheist. This wretch pretended to be a physician, but in reality was no other than a seducer of youth. He laughed at every thing sacred: he abominated the incarnation of our Saviour, and denied the being of a God, ascribing all things to chance. He adored nature, as the cause of all beings: this was his principal error whence all the rest were derived; and he had the boldness to teach it with great obstinacy at Toulouse. He gained many followers among the younger sort, whose foible it is to be taken with any thing that appears extraordinary and daring. Being cast into prison, he pretended at first to be a Catholic; and by that means deferred his punishment. He was even just going to be set at liberty, for want of sufficient proofs against him, when Franconi, a man of birth and probity, deposed, that Vanini had often, in his presence, denied the existence of God, and scoffed at the mysteries of the Christian religion. Vanini, being brought before the senate, and asked what his thoughts were concerning the existence of a God? answered, that 'he adored with the church a God in three persons,' and that 'Nature evidently demonstrated the being of a deity:' and,

and, seeing by chance a straw on the ground, he took it up, and, stretching it forth, said to the judges, ‘This straw obliges me to confess, that there is a God;’ and he proved afterwards very amply, that God was the author and creator of all things, nature being incapable of creating any thing. But all this he said through vanity or fear, rather than an inward conviction; and, as the proofs against him were convincing, he was by sentence of parliament condemned to die, after they had spent six months in preparing things for a hearing. I saw him in the dung-cart, continues Gramond, when he was carried to execution, making sport with a frier, who was allowed him in order to reclaim him from his obstinacy. Vanini refused the assistance of the frier, and insulted even our Saviour in these words, ‘He sweated with weakness and fear in going to suffer death, and I die undaunted. This profligate wretch had no reason to say that he died undaunted: I saw him entirely dejected, and making a very ill use of that philosophy of which he so much boasted. At the time when he was going to be executed, he had a horrible and wild aspect: his mind was uneasy, and he discovered in all his expressions the utmost anxiety; though from time to time he cried out that he ‘died like a philosopher.’ Before the fire was applied to the wood-pile, he was ordered to put out his tongue, that it might be cut off; which he refused to do; nor could the executioner take hold of it but with pincers. There never was heard a more dreadful shriek than he then gave: it was like the bel-
lowing of an ox. His body was consumed in the flames, and his ashes thrown into the air. I saw him in prison, and at his execution; and likewise knew him before he was arrested. He had always abandoned himself to the gratification of his passions, and lived in a very irregular manner. When his goods were seized, there was found a great toad alive in a large crystal bottle full of water. Whereupon he was accused of witchcraft; but he answered, that that animal being burned was a sure antidote against all mortal and pestilential diseases. While he was in prison, he pretended to be a Catholic, and went often to the sacrament; but, when he found there were no hopes of escaping, he threw off the mask, and died as he had lived.”

The history of Vanini displays the exceeding power of vanity in some temperaments; for, what other motive can be assigned for a zeal of converting men to atheism? which attempt, if it succeeds, is as sure to end in the destruction of the convert as it can hardly miss doing in the converter, whether he succeeds or not. The life of this atheist has been written several times; but that by M. Durand, intituled, “*La Vie & les Sentimens de Lucilio Vanini,*” and printed

at Rotterdam 1727, in 12mo, comprises every thing which hath been said of him.

VANLOO (CARLO). He was born at Nice Feb. 15, in 1705. He went to Turin with his brother John in 1712, and thence to Rome in 1714. He learnt from his brother the first elements of design; and, by his constantly studying the antique, and the works of the greatest masters, he perfected himself in his art, and laid the foundation of his future fame. He came to Paris with his brother in 1719, and in 1723 gained the academy's first medal for design: in the year following, he carried the first prize for painting; and departed again for Rome in 1727. He returned to Turin in 1732, where he painted many pieces with success for the king of Sardinia. The next year he married Signora Sommis, who was celebrated for singing and knowledge of music, but more celebrated for the private virtues of domestic life. In 1734, he returned to Paris, and the year following was received into the academy. In 1749 he was chosen for the direction of the royal eleves. In 1751, he was honoured with the order of St. Michael, and in 1762 named first painter to the king, and died in 1765.

VANLOO (MICHAEL). nephew of the preceding, and knight of the order of St. Michael; an artist of considerable merit. His historical pieces have genuine merit, and his portraits are elegant and agreeable. His picture of himself, performing the portrait of his father, is finely designed, and remarkable for a noble simplicity; the ordonnance, colouring, and general effect, are excellent.

VANLOO (JOHN BAPTIST), brother to Carlo Vanloo, was born at Aix, in Provence, about 1684. He distinguished himself eminently in historic and portrait painting, both which he studied at Rome, and became painter to the king of Sardinia, in whose service he realized a considerable fortune; but lost it all in the Mississippi, going to Paris in the year of that bubble. In 1737, he came to England with his son. His first works were the portraits of Cibber and Mac Swinney: the latter, whose long silver grey hairs were very picturesque, and contributed much to give the new painter reputation [A]. He died at Provence, whither he had retired for the benefit of the air, in 1746. Louis Michael Vanloo, first painter to the king of Spain, and Charles Philip Vanloo, painter to the king of Prussia, were sons and pupils of the above-mentioned, and have with eclat supported the name.

VANLOO (CHARLES ANDREW), brother and pupil of the former, was born at Aix, in Provence, in 1705. He is known by the brilliancy and freshness of his colours, and

[A] See more of Mac Swinney in "Cibber's Apology for his own Life."

great exactness of proportion. He was one of the professors of the academy for painting at Paris. He died in 1765, aged 61.

VARENIUS (BERNARD), a Dutch physician, well known by his "System of Universal Geography," which is an excellent and comprehensive work, written originally in Latin, and printed at Amsterdam in 1650. It was re-published at Cambridge in 1672, with great improvements, by Sir Isaac Newton; and in 1712 by Dr. Jurin. It was afterwards translated into English, and illustrated with additional notes and copper-plates; and in this form has gone through several editions. We have besides a curious description of Japan and the kingdom of Siam, in Latin, by this author, printed at Cambridge, 8vo, 1673. He died in 1660.

VARILLAS (ANTOINE), a French writer, more known than esteemed for several historical works, was descended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper advantage, he became a private tutor to some young persons of quality; and then went to Paris, where he was well received as a man of letters, and had access to the Dupuy's, whose house was the common rendezvous of the learned. He obtained afterwards a place in the kings' library, by his interest with Nicolas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards minister of state, commissioned his brother Nicolas to find out a man capable of collating certain manuscripts. Varillas was recommended, and had the Abbé of St. Real for his coadjutor; and handsome pensions were settled upon both. But whether Varillas was negligent and careless, or had not a genius for such sort of business, he did not give satisfaction, and was therefore dismissed from his employment in 1662; yet had his pension continued till 1670. He retired from the royal library, and spent the remainder of his days in study. He was a great lover of liberty and his own humour; and, for the sake of gratifying that, refused several advantageous offers. He lived frugally and with œconomy, like a philosopher; yet not through necessity, for his circumstances were easy. St. Come was the seat of his retirement; and here he died June 9, 1696, aged 72.

He wrote a great number of works, chiefly of the historical kind; and published, at different times and in distinct portions, a history of France, comprising a period of 176 years under nine different reigns, beginning with Lewis XI. and ending with Henry III. He published also "Les Anecdotes de Florence, ou l'Histoire secrète de la Maison de Medicis, at the Hague, 1685," in 12mo; and, *Histoire des Révolutions arrivées en Europe en matiere de Religion*, Paris, 1686," and often re-

printed. Varillas had some advantages to recommend him as an historian; an easy natural style, though neither correct nor close enough for history. He had a good way of relating and setting off facts; and his characters, though somewhat diffuse, are drawn with art, and for the most part appear curious and interesting. Add to this, that he abounds in anecdotes, which are things that all people love. Menage wondered, that a man, who had so little commerce with the world, should attain so just a notion of the public as he has shewn in his histories: but he accounts for it in some measure when he tells us, how he once heard Varillas say that, “of ten things which he knew, he had learned nine from conversation.”

His frequent professions of sincerity prejudiced many in his favour, and made him pass for a writer who had penetrated into the inmost recesses of the cabinet, and drawn forth a great deal of secret history; and this was the more readily believed, on account of the numerous and important manuscripts which he pretends in his prefaces to have been from time to time communicated to him. All this procured him a vast reputation at first: his books were read with eagerness: and such was the call of the public for them, that the booksellers generally sent forth two editions, in different forms, at the same time. The public however were at length undeceived, and came to be convinced that the historical anecdotes, which Varillas put off for authentic facts, had no foundation, but were wholly of his own invention; although he endeavoured to make them pass for realities, by affected citations of titles, instructions, letters, memoirs, and relations, all of them imaginary. As his design was to please rather than instruct his readers, he omitted nothing which he thought might conduce to this. Thus he characterised persons he knew little of, as if he had lived in the greatest familiarity with them; and gave particular reasons for all the steps they took, as if he had been privy to their councils. He advanced facts with the utmost confidence, which were scarcely probable: the air of politics, which runs through all his writings, is romantic; for, every event, according to him, proceeded from premeditation and design, which, we know, is contrary to truth and experience.

This is the censure, which his own countrymen have passed upon him with regard to his “History of France,” and “Florentine Anecdotes:” but his “History of the Revolutions in matters of Religion which have happened in Europe” utterly ruined his reputation abroad, as it exposed him to the criticisms of able men in each country: for instance, Burnet in England, Brunsmannus in Denmark, Puffendorf and Sekendorf in Germany, who copiously detected and exposed his falsehoods and misrepresentations concerning the state of religion
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in their respective countries, and made a wonderful revolution in the opinions of those who had been used to believe Varillas upon his own bare word. We may add, that the criticisms of Bayle, occasionally made on this author, in various parts of his Dictionary, sufficiently prove him to have been not only inaccurate, but unworthy of all credit.

VARIUS, the name of a tragic poet intimate with Horace and Virgil, and deserves mention, as being one of those appointed by Augustus to revise the *Æneid*. Some of his fragments are left, and are to be found in the "*Corpus Poetarum*," by Maittaire. Quintilian says, that the "*Thyestes*" of Varius was equal to any composition of the Greek poets.

VARRO (MARCUS TERENTIUS), usually styled the most learned of all the Romans, was born in the year of Rome 638; that is, about 28 before Christ. His immense learning made him the admiration of his time; which yet was the most flourishing for arts and glory that Rome ever knew. He was a senator of the first distinction, both for birth and merit; and bore many great offices, that of tribune of the people among the rest. He was an intimate friend of Cicero; and his friendship was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his "*Academic Questions*" to Varro; and Varro dedicated his "*Treatise on the Latin tongue*" to Cicero. In the civil wars he was zealously attached to Pompey; but, after his defeat, soon submitted to Cæsar, who was reconciled to him. Thence he applied his whole time to letters, and had the charge of the Greek and Latin libraries at Rome. He was about seventy when Antony proscribed him; however, he found means to escape and save his life, though he could not save some of his works and his library from being plundered by the soldiers. After this storm was over, he pursued his studies as usual; and Pliny relates, that he continued to study and to write when he was eighty-eight years of age. He was eighty when he wrote his three books "*de Re Rustica*," which are still extant. Five of his books "*de Lingua Latina*," which he addressed to Cicero, are also extant. There remain, too, divers fragments of his works, particularly of his "*Menippean Satires*," which are medleys of prose and verse; and Scaliger has collected some of his Epigrams from among the "*Catalecta Virgilii*." His books "*de Lingua Latina*," and "*de Re Rustica*," were printed, with the notes of Joseph Scaliger, Turnebus, and Victorius, by Henry Stephens, at Paris, 1563, in 8vo, and have been published separately since, among the "*Auctores de Lingua Latina*," and the "*Auctores de Re Rustica*."

VARRO (ATACINUS), was born about ten years after the preceding, at a small town near Narbonne. Though infinitely below the Roman in learning, he was at least as good, if not a better poet; which perhaps has made Lilius Gyraldus, and other critics, confound them. He composed many works in verse; some fragments of which were collected, and published with those of other antient poets at Lyons, in 1603. His chief works were, "a Poem on the war with the Sequani, a people of Gaul;" and the "Astronomics," that went under the name of Planciades the Grammarian. But the "Argonautics," in four books, was what gained him the greatest reputation; and though indeed nothing but a translation of "Apollonius Rhodius," yet was so well done as to be commended by Quintilian. Seneca also observes, that Virgil had so good an opinion of this author, that he sometimes inserted his verses into his works. This must give us an high idea of his merit.

VASARI (GEORGIO), a Florentine painter, equally famous for the pen and pencil, and as eminent for his skill in architecture, was born at Arezzo, a city of Tuscany, in 1514. He was at first a disciple of William of Marseilles, who painted upon glass, afterwards of Andrea del Sarto, and at last of Michael Angelo. Vasari was not, like some other painters, hurried on to this profession by natural inclination; for, it is probable, that he made choice of it from prudence and reflection more than from the impulse of genius. When the troubles of Florence were over, he returned to his own country, where he found his father and mother dead of the plague, and five brethren left to his care, whom he was forced to maintain by the profits of his labour. He painted in fresco in the towns about Florence; but, fearing this would not prove a sufficient maintenance, he quitted his profession, and turned goldsmith. But, this not answering, he again applied himself to painting, and with an earnest desire to become a master. He was indefatigable in designing the antique sculpture, and studying the best pieces of the most noted masters; and though he very much improved his design, by copying entirely Michael Angelo's chapel, yet he joined with Salviati in designing all Raphael's works: by which means he improved his invention and hand to such a degree, that he attained a wonderful freedom in both. He did not pay a vast attention to colouring, having no very true idea of it: on which account his works, though he was an artful designer, did not acquire him the reputation he expected. He was a very good architect, and understood ornaments very well; and he executed innumerable works in this way as well as in painting. He spent the most considerable
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part of his life in travelling over Italy, leaving in all places marks of his industry.

But he was a writer as well as a painter. He wrote "A History of the Lives of the most excellent Painters, Sculptors, Architects," &c. which he first published at Florence, in 2 vols. 1550; and reprinted in 1568, with large additions, and the heads of most of the masters. This work was undertaken at the request of the cardinal de Medicis, who was very much his patron; and, in the opinion of Hannibal Caro, is written with great veracity and judgement; though Felibien and others tax him with some faults, particularly with flattering the masters then living, and with partiality to those of his own country. He published also, "Reflections on his own pictures;" of which the chief are at Rome, Florence, and Bologna.

He died at Florence in 1578, aged 64; and was carried to to Arezzo, where he was buried in a chapel, of which he himself had been the architect.

VAVASSOR (FRANCIS), or Vavasseur, a Jesuit of France, and eminently distinguished for his accomplishments in the belles-lettres, was born in 1605 at Paray, a small town in Charolois. He entered into the society of the Jesuits in 1621; and, after having finished the course of his studies, taught polite literature and rhetoric for seven years. Afterwards he was called to Paris, to explain the holy scriptures; which province he sustained for six and thirty years, all the while cultivating poetry and classical literature, in which he particularly excelled. He died at Paris in Dec. 1681. He understood the Latin tongue very exactly, and also spoke it with the greatest purity and elegance. He was a man of fine parts, great acuteness, solid and accurate judgement, and profound learning; so that he had all the qualities necessary to make him, what every body allowed him to be, a very good critic.

His book "de Ludicra Dictione," printed in 1658; was written to oppose a bad taste, which then prevailed in France, when the works of Scarron and Daffouci were read by every body; by shewing, that the Greeks and Romans knew nothing of the burlesque style, although Mons. le Clerc is of opinion, that something of it may be found in Aristophanes. He wrote it at the request of Balzac, who had a great dislike to this style, which is in truth the remains of barbarism: but Balzac died before it was published. All the authors of antiquity, who have mixed any pleasantries or bon-mots in their writings, were necessarily to be examined in the course of this treatise; and this gave Vavassor an opportunity of shewing much fine criticism and learning. Another of his works,

no less excellent than the former, is his book "de Epigrammate," printed in 1669, and reprinted with his "Epigrams" in 1672, 12mo; in which there are many new and yet just observations. This piece laid the foundation of a dispute between him and a brother of the society; I mean. father Rapin; who, in his "Reflections on Aristotle's poesy," printed in 1674, after having said, that the epigram of all the works in verse that antiquity has produced is the least considerable, and criticised the ancient epigrammatists, has the following passage: "I find nothing considerable to say on those who have attempted any thing in this way among the moderns. It is one of the sorts of verse, in which a man has little success; for, it is a kind of a lucky hit if it proves well. An epigram is little worth unless it be admirable; and, it is so rare to make them admirable, that it is sufficient to have made one in a man's life. Maynard has succeeded the best in this way of all our French poets." A man jealous of his reputation, and naturally splenetic, as Vavassor was, must have been extremely hurt with this; and it appears very plainly that he was so. For, the year after, 1675, he published "Remarks upon the Reflections on Rapin," which had no name to them; and, for the sake of abusing him, pretended not to know, while every body else knew very well, who the author of those reflections was. Rapin complained loudly of this ill-treatment; and Vavassor's book, by way of redress, was suppressed by order of the society.

Vavassor's other treatises are chiefly theological. All his works were collected and printed at Amsterdam 1709, in folio; with a prefatory discourse by Le Clerc.

VAUGELAS (CLAUDE FAVRE DE), a most accurate and elegant French writer, was born of an ancient family at Chamberry in 1585. His father Antoine Favre, or Antony Faber, was first president of the senate of Chamberry, and published several learned works upon law-subjects. Vaugelas was sent to the court very young, and there spent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom: he was afterwards governor to the children of prince Thomas. He had a pension from the crown early settled on him; but it never was paid him till Cardinal Richelieu put the French academy upon forming a dictionary of the language: for, that body then representing to the cardinal, that the only way to have one well and thoroughly completed was to commit the chief management of it to Vaugelas, the pension was re-established and punctually paid. But, although he had other advantages besides this, and a handsome patrimony from his father; and
though

though he was not debauched or extravagant, nor neglected any means of improving his fortune; yet the expence of attending his master, and other misfortunes, made him very poor; infomuch that, when he died in 1605, he did not leave enough to satisfy his creditors.

He was one of those who first corrected and regulated the French language. He had cultivated it with peculiar care and attention from his infancy, and formed himself chiefly upon Coeffeteau, whose writings he held in such esteem, and, above all, his "Roman History," that he could hardly allow any phrases or expressions to be pure and genuine but what were to be found in that work: which made Balzac say pleasantly, that, "in the judgement of Vaugelas, salvation was no more to be had out of the Roman History than out of the Roman church." His principal talent was for prose: for, as to poetry, though he wrote some verses in Italian that were admired yet he could not succeed in French. He was the author of two very important works: 1. "Remarques sur la Langue Françoise, Paris, 1647," in 4to. Mr. de la Monnoye has observed of the preface to this excellent treatise, that it is a master-piece of elegance and solidity. 2. Quint.-Curce de la vie & des actions d'Alexandre le Grand, traduit du Latin, Paris, 1653," in 4to. This first edition was conducted by Comart and Chapelain: and a second succeeded, like unto it. After this, a third was published by Patru, at Paris, 1759, 4to; but this was from a new copy of the author, very different from the former, and which had been found since. Vaugelas spent thirty years in translating this author, altering and correcting it eternally; so that the translation ought indeed to be, what Balzac and Bouhours have declared it, a model by which all succeeding translators may very safely form themselves.

Voiture, who was the intimate friend of Vaugelas, used to rally him much for his over-niceness and delicacy in translating this author. He used to tell him, that it could never be finished; for that, while he was polishing one part, the language must needs undergo some change, and he would have all the rest to do over again: and he applied to him Martial's epigram upon the barber, who was so long in shaving one part of the face, that the beard in the mean time grew again upon the other. However, raillery apart, and let the philosopher despise this belles-lettres gentleman as much as he pleases, for spending so much valuable time upon so futile an object, the French language will be ever indebted to him for it. "The language," says Voltaire, "began to attain purity, and to assume a fixed form: which was owing to the French academy, but particularly to Vaugelas. His translation

lation of *Quintus Curtius*, which appeared in 1646, was the first good book written with purity ; and there are few of the expressions and terms that are yet become obsolete."

VAUGHAN (**SIR JOHN**), the author of the reports which go under his name, made a considerable figure in the reigns of Charles I. and II. He maintained a strict intimacy with the famous Mr. Selden, who was one of the few that had a thorough esteem for him. He was haughty, supercilious, and over-bearing : hence he was much more admired than beloved. The earl of Clarendon made him proposals of preferment, after the Restoration : but these he waved, on a pretence of having long laid aside his gown, and his being too far advanced in life : yet he afterwards struck in with the enemies of the chancellor, and was made lord chief-justice of the Common-Pleas. He died 1674. His Reports were published by his son Edward. He was buried in the Temple-church, near the remains of his friend Selden.

VAUX (**NICOLAS**, **LORD**). He was the son of Sir William Vaux, of Harrowden in Northamptonshire ; and his mother was a native of Italy. Having finished his studies at the university, he joined the army, and gave distinguishing proofs of his military skill at the battle of Stoke, near Newark 1487, for which he received the honour of knighthood. At the marriage of prince Arthur, son of Henry VII. he surpassed in dress all the rest of the nobility ; for, he wore a gown of purple, valued at one thousand pounds, and a gold chain, worth eight hundred gold nobles. He attended Henry VIII. in his interview with the French king Francis I. and became such a favourite with his sovereign, that he conferred upon him the dignity of a baron.

He was author of a collection of poems, entitled the "*Paradise of dainty Devices*," and died in Northamptonshire in 1522,

UBALDINI (**PETRUCCIO**), the name of an artist which occurs in several places. He appears to have been an illuminator on vellum. There is, or was lately, extant, besides other works in that kind, a book of vellum, written and illuminated by him, containing the sentences of scripture painted in the lord-keeper's gallery at Gorhambury. It was made by order of Nicolas Bacon, and by him presented to the lady Lumley. Mr. Walpole has not ascertained the time of his death.

VEGA (**CARPIO LOPE FELIX DE**), a famous Spanish poet, was born Nov. 25, 1562. His first step towards his entrance into the world was but a servile place in the bishop of Avila's service, where his abilities soon disclosed themselves. He quitted his patron, and went to the university of Alcalá, where

where he studied philosophy and took a degree, then returned to Madrid, and became secretary to the duke of Alva, who made him privy to his most weighty secrets. He sang the praises of this master in a poem entitled "Arcadia," and married a lady of fashion, who brought him into many scrapes on the account of her gallantries. When Philip IV. equipped his armada, Vega embarked with his brother, a lieutenant in the Spanish navy, and who lost his life in that expedition; nor did he himself escape without his share of sorrow and misfortune in that disappointed expedition. We find him afterwards at Madrid, as secretary to the marquis of Malpica and to the count of Lemos, still displaying the efforts of his genius; and, though his first marriage had proved inconvenient, he again ventured on a second; but his lady was soon taken from him by death, which occasioned his recess from the world. He entered into the priesthood at the time when he was in the height of his poetical glory, and when his reputation was so universal, that Urban VII. sent him the degree of doctor in divinity and the cross of the order of Malta, to which he added a lucrative post in the apostolic exchequer, which he held to his death, Aug. 27, 1635, aged 72 years. His works are so numerous as to make upwards of 70 vols.; consisting of prose and lyric compositions, besides innumerable dramatic pieces, both sacred and profane, by which he got upwards of 150,000 ducats. Such was the dispatch of this contemporary of Sir Philip Sidney, Shakespeare, and Spencer, that he would often finish a play in twenty-four hours, and some comedies in less than five hours, with as much correctness and elegance in his verse as the most laboured pieces of other writers of his time.

VEGETIUS (FLAVIUS RENATUS), an ancient Latin writer, who lived in the fourth century, under the reign of Valentinian, to whom he dedicates a work, intitled "Epitome institutorum rei militaris." This is a compilation from many authors: yet the subject is treated with much method and exactness, and the Latinity, all things considered, exceedingly pure. This work was published, with other writers upon "Tactics," Frontinus, Ælian, and Æneas, at Leyden, 1644, in 12mo; and afterwards "Vesaliæ Clivorum, 1670," 8vo. There are also extant under Vegetius's name, if indeed the same Vegetius, of which Fabricius doubts, "Artis Veterinariæ sive Mulomedicinæ libri quatuor. Basil, 1524," 4to; and afterwards, 1574, 4to.

VEIL (CHARLES MARIE) was the son of a Jew, of Metz, in Lorraine; but, being converted to Christianity while he was very young, became a canon regular of St. Augustin, and prior of St. Ambrose at Melun; which preferments he
quitted.

quitted, and declared himself a Protestant, and took refuge in England, where he preached among the Anabaptists in 1685. He had published, while he was in France, "Commentaries in Latin upon the Gospels of St. Matthew and Mark, the Canticles, and the prophet Joel;" as he did one in England upon the Acts of the Apostles, printed at London 1684 in 8vo, and published there the year following in English, in the same form. He was one of the writers against Richard Simon's "Critical History of the Old Testament."

VEIL (LEWIS DE COMPIEGNE DE), his brother, also a converted Jew, who was likewise born at Metz in Lorraine, and who published many learned pieces, particularly in 1679, in Hebrew, with a Latin version by himself, "Catechismus Judæorum in disputatione & dialogo magistri & discipuli, scriptus à R. Abrahamo Jagel, monte Silicis oriundo, with a dedication to Dr. Compton, bishop of London; and this book was reprinted at Franeker, in 1690, in 8vo. He gave the public likewise a Latin translation of, and notes upon, rabbi Moses Maimonides's book "De Sacrificiis," and his tract "De Consecratione & de Ratione intercalandi," and Abarbanel's "Exordium sive proæmium in Leviticum," printed at London, in 1683, in 4to. He had published also at Paris, in 1678, the eighth book of Maimonides "De cultu divino," with a Latin version, just before he left France, where he was the king's interpreter for the Oriental languages. He was born a Jew, but afterwards embraced the Popish religion, which he at last renounced for the Protestant, and entered into the communion of the Church of England, whither he retired about the year 1679. They both died about the end of the 17th century.

VEISSIERES (MATHURIN DE LA CROZE), born at Nantes in 1661, was a Benedictine at Paris. His free-thinking, and a prior who opposed it, made him quit both his order and religion. He was a living library, and his memory was wonderful. Besides the useful and pleasant things he knew, he had studied some others, which cannot be known, as the ancient Egyptian language. His "Christianity of the Indies" is much valued. The most curious thing in this work is, that the Bramins believe the unity of God, and leave the idols to the people. Such is the rage for writing, that this man's life has been written in as large a volume as that of Alexander. This short extract, though too long, yet would have been sufficient. He died at Berlin in 1739.

VELSERUS (MARCUS), a learned civilian and celebrated writer of Germany, was descended of an antient and wealthy family, and born at Augsborg in 1558. He was educated with great care; and, as he discovered a love for polite literature,

rature, was sent very young to Rome, to learn it of Antony Muretus: he was there in the year 1575. He joined to the study of antiquity that of the Italian tongue; and made himself so perfect a master of it, that he wrote it like a Florentine. Upon his return to his own country, he applied himself to the bar in 1589; obtained the dignity of a senator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He discharged all these offices with great reputation, and was the ornament of his country. He loved and patronized learning and learned men; and never any person had more friends in the republic of letters. He furnished assistance to several authors; and particularly contributed to the great collection of inscriptions published by Gruter. He gave the security of a thousand florins, in order to procure to Ritterhusius a manuscript of the epistles of Isidorus Pelusiota, which was in the library of the duke of Bavaria, and could not be had without such security; and, what made this act of generosity the greater, he did it without Ritterhusius's knowledge. But he was not only an assistant to others: he was also the author of several good books himself. His first essay, according to Melchior Adam, was a work which he published at Venice in 1594, thus intituled: "*Rerum Augustanarum Vindelicarum Libri Octo, quibus a prima Rhætorum ac Vindelicorum origine ad annum usque 552 a Nato Christo nobilissimæ gentis Historia & Antiquitates traduntur; ac antiqua monumenta, tam quæ Augustæ, quam quæ in agro Augustano, quin & quæ alibi extant ad res Augustanas expectantia æri incisa & notis illustrata exhibentur.*" In 1602, he published, at Augsburg, "*Rerum Boicarum libri quinque, Historiam a gentis origine ad Carolum Magnum complexi.*" He afterwards published, at different times, the lives of several martyrs at Augsburg. His works were collected and reprinted at Nuremburg 1682, in folio, under the inspection and care of Arnoldus, professor there, who wrote "*Prolegomena,*" in which he informs us of many particulars concerning him. As Velserus held a great correspondence with the learned of Italy and several other countries, many of his Latin and Italian letters were collected and inserted in this edition. He passed for the author of a celebrated piece called *Squittinio della liberta Veneta*," which was published in 1612. Gassendus having observed, that several ascribed this book to Peiresc, adds, that they were deceived; and that it was probably written by the illustrious Velserus, as he calls him.

Velserus died in 1614, and left no issue by his marriage. He was one of those who never would suffer his picture to be drawn;

drawn; yet it was done without his knowledge, as Gassendus informs us in his life of Peiresec.

VENNER (THOMAS), a wine-cooper in the last century, acquired a competent estate by his trade. He was reputed a man of sense and religion, before his understanding was bewildered with enthusiasm. He was so strongly possessed with the notions of the Millenarians, or Fifth-monarchy-men, that he strongly expected that Christ was coming to reign upon earth, and that all human government, except that of the saints, was presently to cease. He looked upon Cromwell and Charles II. as usurpers upon Christ's dominion; and persuaded his weak brethren that it was their duty to rise and seize upon the kingdom in his name. Accordingly a rabble of them, with Venner at their head, assembled in the streets, and proclaimed king Jesus. They were attacked by a party of the militia, whom they resolutely engaged, as many of them believed themselves invulnerable. They were at length overpowered by numbers; and their leader, with twelve of his followers, was executed in January 1660-1. They affirmed to the last, that, if they had been deceived, the Lord himself was their deceiver.

VENNER (TOBIAS), the author of a popular work in its day, entitled "*Via recta ad vitam longam*; or, "*A Treatise, shewing the right way, and the best manner of living, for attaining to a long and healthful life*:" written in a tedious and prolix style, much like the conversation of that time. He was born at Petherton, near Bridgewater, in Somersetshire, in 1577; and at seventeen years of age became a commoner of St. Alban's Hall, Oxford, where he first exercised his profession. In 1613, he took the degree of doctor; and, returning to his own country, practised for many years at Bridgewater; but afterwards in and near Bath. He was in high reputation in that part of the country for his professional skill, and for his integrity and charitable disposition. He died March 27, 166, aged 83 years. He wrote also upon the Bath waters, and a "*Censure upon British water*."

VERE (SIR FRANCIS), the celebrated English commander in the Netherlands, was son of Geoffrey de Vere, a branch of the noble and most ancient family of the Veres, earl of Oxford, and was born in 1554. In 1585 he went to Holland among the forces sent by queen Elizabeth, under the command of the earl of Leicester; and, continuing in the Low Countries, he gave signal proofs of a warlike spirit and undaunted courage. He was knighted by the lord Willoughby, general of the English forces, for his gallant behaviour at the siege of Bergen-op-Zoom. He distinguished himself on many other occasions; and in 1592 was chosen member of parliament
for

for the borough of Leominster in Herefordshire. He afterwards attended the earl of Essex in the expeditions against Cadiz and the Azore Islands. In 1597 he was appointed governor of the Brille, being at that time commander of the English troops in the service of the States. On the 5th of July, 1600, he gained immortal honour by his courage and conduct in the memorable battle of Nieuport; and the last military exploit, performed by this famous general, was his gallant defence of Ostend, for eight months, against the Spanish army. He was at the end of that term relieved, and the town was taken after a siege of three years. Sir Francis died on the 28th of August, 1608, in the 54th year of his age, and was interred in Westminster-Abbey. Besides his other preferments, he was governor of Portsmouth. His own glorious exploits are recorded by himself in his commentaries.

VERE (SIR HORACE), baron of Tilbury, and younger brother to Sir Francis Vere, was born at Kirby-hall in Essex, in the year 1565. Entering early into a military life, he accompanied, in the twentieth year of his age, his brother Sir Francis into the Low-Countries, where he acquired great reputation by his valour and conduct. In 1600 he had a considerable share in the victory obtained by the English and Dutch near Nieuport. He afterwards, as well as his brother, signalized himself in the defence of Ostend. He commanded the forces sent by king James I. to the assistance of the elector Palatine. Mr. Granger observes, that "he was a man of a most steady and sedate courage, and possessed that presence of mind, in the greatest dangers and emergencies, which is the highest qualification of a general. It was owing to this quality, that he made that glorious retreat from Spinola, the Spanish general, which was the greatest action of his life. His taking of Sluys was attended with difficulties which were thought insuperable.

Upon the accession of king Charles I. Sir Horace Vere, as a reward for his services, was advanced to the peerage, by the title of lord Vere, baron of Tilbury; being the first peer created by that monarch. He died the 2d of May, 1635, and was buried in Westminster-abbey.

VERGIL (POLYDORE), a writer "who did not want either genius or learning," says Bayle, was born at Urbino, in Italy, in the fifteenth century; but the year is not named. The first work he published was, "A Collection of Proverbs, 1498." He was the first among the moderns who published any book of that nature; and he seems to have been a little vain upon it: for, when Erasmus afterwards published his "Adagia," and did not take notice of his work,

work, he reproached him in terms not civil, in the preface to his book, "*de rerum inventoribus*." Their friendship, however, does not seem to have been interrupted by it; and Vergil, at the instigation of Erasmus, left the passage out in the later editions. These "*Adages*" of Polydore Vergil were printed three or four times in a very short space; and this success encouraged him to undertake a more difficult work: that was, his book "*de rerum inventoribus*," printed in 1499. At the end of the 4th edition at Basil, 1536, 12mo, is subjoined a short commentary of his upon the Lord's prayer. After this, he was sent into England by pope Alexander VI, to collect the papal tribute, called Peter-pence. He recommended himself in this country so effectually to the powers in being, and was so well pleased with it, that, having obtained the dignity of archdeacon in the church of Wells, he resolved to spend the remainder of his life in England. Here he undertook a considerable work, at the command of Henry VII; upon which he spent above twelve years. It was a "*History of England*," and dedicated in 1533 to Henry VIII: but, as Bayle rightly observes, the English do not much value it. It has, indeed, been severely censured by many of our writers; and a critic upon historical works, who speaks of it with moderation, has yet said enough to make it of no value. These are his words: "*Polydore Vergil was the most accomplished writer, for elegance and clearness of style, that his age afforded. So much Leland, the severest enemy he had, has acknowledged of him; and on this score alone some have unreasonably extolled him. But there is so little of the other more necessary qualifications of a good historian, truth and fair dealing, in all his twenty-six books, that he has been justly condemned by our critics; and it is no wonder, that some of them have expressed an indignation suitable to the abuses put upon their country.*" And John Caius, in his book "*de Antiquitatibus Cantabrigiæ*," mentions it as a thing "*not only reported, but even certainly known, that Polydore Vergil, to prevent the discovery of the faults in his history, most wickedly committed as many of our antient and manuscript-histories to the flames as a waggon could hold.*" Yet it was printed several times, and very much read; which reflection, among many others, may serve to shew us the value of fame, distinct from the real advantages it brings; since the worst books are often applauded in one age, while the best in another shall drop into oblivion ere they scarcely become known.

In 1526, he published a treatise "*Of Prodigies*:" it consists of dialogues, and strongly attacks divination. He did
not

not desire to leave England till 1550, and he would not have desired it then, if old age had not required a warmer and more southern climate. Bishop Burnet tells us, that "having been now almost forty years here, growing old, he desired leave to go nearer the sun. It was granted him on the 2d of June; and, in consideration of the public service he was thought to have done the nation by his History, he was permitted to hold his archdeaconry of Wells, and his prebend of Nonington, notwithstanding his absence from the kingdom." It is said that he died at Urbino in 1555. He was not a zealous papist in all points, he approved the marriage of the clergy, and condemned the worship of images; nor was he at all disgusted with the alterations that were made in the affairs of England under Henry VIII. and Edward VI. There are several things occasionally dropped in his writings, which did not please the bigots of his own church. His name of late has been written "Virgil;" but, before the Basil edition in 1536 of his book "*de rerum inventoribus*," it is printed "Vergilius."

VERHEYEN (PHILIP), a learned clergyman, and native of Brabant. He was descended of a family who had many years subsisted from the profits arising from the cultivation of the earth; and he had himself worked with the spade to the age of twenty-two years; when the curate of his village, taking notice of him, gave him the first rudiments of learning. He afterwards obtained a place in the college of the Trinity at Louvain, where he was made professor of anatomy in 1689, and afterwards doctor in medicine. He died there in Feb. 1710, aged 62. The following epitaph was found after his decease, written with his own hand: "*Philippus Verheyen Medicinæ Doctor & Professor, partem sui materialem hic in Cæmeterio condi voluit, ne Templum dehonefaret, aut nocivis halitibus inficeret. Requiescat in pace.*"

His "*Corporis Humani Anatomia*" met with a good reception from the public for two reasons, among others. First, because it contains, besides the opinions of the ancients, the modern discoveries, described more at large and more accurately than in the bodies of anatomy that were published before. Secondly, because the author expresses himself very clearly though his style is not so fine as that of Bartholin and some other physicians.

VERNET, one of the first painters of France. His landscapes are justly true to nature, and almost superior to his art. His imagination is lively, and his ideas original and picturesque. The talent of expression lives in every stroke of his pencil. His designs are bold, animated, and correct; his colours melt into harmony itself; his management of lights

s wonderfully elegant, throwing them into the warmest effects of the clear obscure; add to this, that general spirit of elegance which breathes over the whole; and some idea may be formed of this painter's excellence. M. Vernet, indeed, is one of the few modern painters whose works an age hence will be sought for with the utmost eagerness. Among a thousand other inimitable pieces are his set of ports of France, done for the king. His four parts of the day, for the Dauphin, particularly "Night;" the moon-shine on the water is nature itself. His "Shepherds of the Alps," and two sea-pieces from fancy, for M. Pompadour.

VERNON (EDWARD), Esq. an admiral of distinguished bravery, was descended from an ancient family in Staffordshire, and born at Westminster on the 12th of November, 1684. His father, who was secretary of state to king William and queen Mary, gave him a good education, but never intended him for the sea-service: however, as the youth became desirous of entering on that employment, his father at last consented, and he pursued those studies which had a relation to navigation and gunnery with surprising alacrity and success. His first expedition at sea was under admiral Hopson, when the French fleet and Spanish galleons were destroyed at Vigo. In 1702, he served in an expedition to the West-Indies under commodore Walker; and, in 1704, on-board the fleet commanded by Sir George Rooke, which convoyed the king of Spain to Lisbon, when Mr. Vernon received a hundred guineas and a ring from that monarch's own hand. He was also at the famous battle of Malaga, the same year. In January, 1705, he was appointed commander of the Dolphin; and, in 1707, commanded the Royal Oak, one of the ships sent to convoy the Lisbon fleet, which falling in with the French, three of our men of war were taken, and a fourth blown up. In 1708, Mr. Vernon commanded the Jersey, and was sent to the West-Indies as rear-admiral under Sir Charles Wager, where he took many valuable prizes, and greatly interrupted the trade of the enemy. In 1715, he commanded the Assistance, a ship of fifty guns, under Sir John Norris, in an expedition to the Baltic; and, in 1726, the Grafton of seventy guns, under Sir Charles Wager, in the same seas.

On the accession of his late majesty George II, in 1727, Mr. Vernon was chosen member for Penryn, in Cornwall, and soon after was sent to Gibraltar, as commander of the Grafton, to join Sir Charles Wager. The next expedition in which he was engaged was that which immortalized his name. This was in 1739; he was sleeping in his bed at Chatham when the courier arrived with the news at about

two in the morning ; and, being informed that dispatches of the utmost importance were arrived from London, he arose. On opening the packet, he found a commission appointing him vice-admiral of the blue, and commander in chief of a squadron fitting-out for destroying the settlements of the Spaniards in the West-Indies, with a letter from his majesty, requiring his immediate attendance on him. Having received his instructions, he weighed anchor from Spithead on the 23d of July ; and, on the 20th of November, arrived in sight of Porto-Bello, with only six ships under his command. The next day he began the attack of that town ; when, after a furious engagement on both sides, it was taken on the 22d, together with a considerable number of cannon, mortars, and ammunition, and also two Spanish men of war. He then blew up the fortifications, and left the place for want of land-forces sufficient to keep it ; but first distributed 10,000 dollars, which had been sent to Porto-Bello for paying the Spanish troops, among the forces for their encouragement. In 1741, he made an unsuccessful attempt upon Carthage in conjunction with general Wentworth. After his return home, the rebellion in 1745 breaking out, he was employed in guarding the coasts of Kent and Suffex ; when he stationed a squadron of men of war in so happy a manner as to block up the French ports in the channel. But, soon after, complaints being made against him for superseding the orders of the lords of the admiralty, in appointing a gunner in opposition to one recommended by themselves, and for exacting too-severe duty from his men, he was struck off the list of admirals ; on which he retired from all public business, except attending the house of commons as member for Ipswich in Suffolk. He died suddenly on the 29th of October, 1757, in the seventy-third year of his age.

VERROCHIO (ANDREA), a Florentine, born in 1432, was well skilled in mathematics, music, architecture, sculpture, and painting ; which last, it seems, he left off on this account. In a piece which he had made of St. John baptizing our Saviour, Leonardi da Vinci, who was one of his scholars, had by his order painted an angel, holding up some part of our Saviour's garments ; which so far excelled all the rest of the piece, that Verrochio, vexed to be outdone by a youth, resolved never to make use of the pencil any more. He was the first who found out the art of taking and preserving the likeness of the face, by moulding off the features in plaster of Paris. He understood casting very well. The Venetians would have employed him to have made a brazen statue of Bartolomeo di Bergamo on horseback, and he formed a model of it in wax ; but, another being preferred before him to cast

the statue, he was so provoked, that, out of spite, he broke off the head and legs of his model, and fled. The senate in vain sent orders to stop him; they declared, they would have his head cut off if they could catch him; to which he published an answer, that, "if they should cut off his head, it would be impossible to make another: whereas he could easily make a head, and a finer one, for the model of his horse."

He was pardoned, and employed, but had not the pleasure of putting the horse in its place, for, over-heating himself in casting it, he fell ill of a pleurisy, and died in 1488, aged 56.

VERSKOVIS (JAMES FRANCIS) was born in Flanders, but settled at Rome, where he carved whole figures, in small, and vases, with taste and judgement, in ivory and wood. He had a son who added painting to this art. Both died in England about 1749.

VERSTEGAN (RICHARD), a great English antiquary, and a celebrated critic in the Saxon and Gothic languages, was born at St. Catharine's, near the Tower of London, in the sixteenth century. Although his father was but a cooper, he was descended from an antient and honourable family in Guelderland. He was educated in Oxford, but left the university without a degree, on account of his being a Roman Catholic. He quitted the kingdom, and settled at Antwerp, in the Spanish Netherlands. When the Jesuits and Secular priests fell out in England, and drew their pens upon each other, Verstegan went into the Jesuits interest. He died about the year 1625. His works are, "*Theatrum crudelitatum Hereticorum nostri temporis.*" "A Restitution of decayed Intelligence in Antiquities, concerning the most noble and renowned English Nation." "The sundry successive regal governments of England." Athen Oxon.

VERSCHURING (HENRY), a Dutch painter, was the son of a captain, and born at Gorcum in 1727. He was one of those fruits that are ripe early; and his father, perceiving his turn for designing, put him at eight years of age to a painter at Gorcum, who did nothing but portraits. Verschuring spent his time in this way till he was thirteen, and then left his master, the face-painter at Gorcum, to learn the greater principles of his art at Utrecht. After he had continued about six years with Bot a painter of good reputation there, he travelled to Italy, and went first to Rome, where he frequented the academies, and employed himself in designing after the best models. His genius leading him to paint animals, hunting, and battles, he studied every thing that might be useful to him in those ways. He designed landscapes,

scapes, and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a relish for architecture. He made a long stay at Rome, Florence, and Venice; and, after having lived ten years in Italy, he resolved to return to his own country. He passed through Switzerland into France; and, while he was at Paris, met with a young gentleman who was going to make the tour of Italy, and was prevailed on to accompany him. He spent three years more in Italy; and then came back to Holland, arriving at Gorcum in the year 1662. His talent for battles put him upon that kind of painting; and, to raise himself to as much perfection as he could, he made a campaign in 1672. He designed encampments, the events in battles, routs, retreats, what happens after a victory in the place of battle among the dead and dying, mingled with horses and abandoned arms. His genius was fine and fruitful: there was a great deal of fire in his imagination and in his works; and, as he had studied much after nature, he formed a particular gusto, which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemish in it. He took vast pleasure in his profession. He had always a crayon in his hand; and, wherever he came, designed something or other after nature, if he met with any thing to his goût, or after a good picture. His best performances are at the Hague, Amsterdam, and Utrecht.

He was a man of so respectable a character, that he was chosen to be one of the magistrates of the city he lived in; and he accepted the office, with the condition that he should not be obliged to quit his profession. He spent his time very happily, was honoured as a magistrate, esteemed as an artist, and beloved by every body; when, happening to undertake a small voyage, he was cast away two leagues from Dort, and drowned the 6th of April, 1690, aged 62.

VERTOT (RENÉ AUBERT DE), an agreeable and elegant French writer of history, was born of an antient and noble family in Normandy, in 1655. Great care was taken of his education, and he was admitted early into the order of Capuchins; but, his indifferent health not permitting him to continue long here, he obtained a brief of the pope to pass thence into the regular canons. He discovered such purity and elegance in his style, that Fontenelle and another of his friends advised him to write history. He did so; and afterwards published, at different times, "The Revolutions of Portugal," "The Revolutions of Sweden," and "The Revolutions of Rome." There are also several dissertations of Vertot, in the memoirs of the Academy of inscriptions; of

which he was a member. He wrote also "the History of the order of Malta," "Of the Origin of the Grandeur of the Court of Rome," and some other pieces. He died in 1735, aged almost 80.

VERTUE (GEORGE) was born, 1684, in London, where he was put apprentice to an engraver of arms; but, his genius and ambition prompting him to appear in a higher sphere, he set himself with great application to learn the art of drawing, in which he became a good proficient. He applied this afterwards to engraving, but was greatly restrained by the modesty of his temper from making any considerable figure. Sir Godfrey Kneller was his first patron; and he was afterwards encouraged by Lord Somers. His works are numerous. They are generally very faithfully copied, very much laboured, and have no elegance to recommend them. Vertue was an antiquary, and his works are the works of an antiquary, in which light both he and they have considerable merit; for he hath redeemed from obscurity many valuable remains of antiquity. Mr. Horace Walpole hath digested and published, from his original MSS, "Anecdotes of Painting in England; with some account of the principal Artists, and incidental notes on other Arts, collected by Mr. George Vertue," 4 vols. 1762, 4to; since republished in 5 vols. 8vo, 1782. "Vertue," says Mr. Walpole, "had for several years been collecting materials for a work 'upon Painting and Painters:' He conversed and corresponded with most of the virtuosi in England: he was personally acquainted with the oldest performers in the science: he minuted down every thing he heard from them. He visited every collection of them, attended sales, copied every paper he could find relative to the art, searched offices, registers of parishes, and registers of wills for births and deaths, turned over all our own authors, and translated those of other countries which related to his subject. He wrote down every thing he heard, saw, or read. His collections amounted to near forty volumes, large and small. In one of his pocket-books I found a note of his first intention of compiling such a work: it was in 1713, and he continued it assiduously to his death in 1757. These MSS. I bought of his widow after his decease." Preface to "ANECDOTES," &c.

VESALIUS (ANDREAS), a celebrated anatomist and physician, was descended from a family which had abounded with physicians. John Vesalius, his great grandfather, was physician to Mary of Burgundy, first wife of Maximilian I; and went and settled at Louvain when he was old. Everard, his grand-father, wrote commentaries upon the books of Rhases, and upon Hippocrates's "Aphorisms:" and his father Andreas

reas was apothecary to the Emperor Charles V. Our Vesalius was born at Brussels, but in what year seems to be uncertain; Vander-Linden finding his birth in 1514, while others place it in 1512. He was instructed in the languages and philosophy at Louvain, and there gave early tokens of his love for anatomy, and of his future skill in the knowledge of the human body; for, he was often amusing himself with dissecting rats, moles, dogs, and cats, and with inspecting their viscera.

Afterwards he went to Paris, and studied physic under James Sylvius; but applied himself chiefly to anatomy, which was then a science very little known. For, though dissections had been made formerly, yet they had long been discontinued as an unlawful and impious usage; and Charles V. had a consultation of divines at Salamanca, to know, if, in good conscience, a human body might be dissected for the sake of comprehending its structure. He perfected himself in this science very early, as we may know from his work "*De Humani Corporis Fabrica*:" which, though then the best book of anatomy in the world, and what justly gave him the title of "the Father of Anatomy," was yet composed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures, and made anatomical demonstrations at Pisa, Bologna, and several other cities there. About 1537, the republic of Venice made him professor in the university of Padua, where he taught anatomy seven years: and Charles V. called him to be his physician, as he was also to Philip II. king of Spain. He acquired a prodigious reputation at those courts by his sagacity and skill in his profession, of which Thuanus has recorded this very singular assurance. He tells us, that Maximilian d'Egmont count of Buren, grand general and a favourite of the emperor, being ill, Vesalius declared to him, that he could not recover; and also told him, that he could not hold out beyond such a day and hour. The count, firmly persuaded that the event would answer the prediction, invited all his friends to a grand entertainment at the time; after which he made them presents, took a final leave of them, and then expired precisely at the moment Vesalius had mentioned. If this account be not true, it shews at least the vast reputation Vesalius must have risen to; where such stories were invented to do him honour; but, if it be true, it must be ascribed to chance, and called a lucky hit; and this, without detracting from the merits of Vesalius: for such *præfagiæ*, or prognostications, may fairly be deemed beyond the reach of human sagacity;

gacity ; nor can the medical art, when cultivated and improved to the utmost, ever carry its professors so far.

Vesalius was now at the very height of his glory, and in the most flourishing condition imaginable, when all at once he formed a design of making a journey to Palestine. Many reasons have been given, and more conjectures formed, about his motive to this strange adventure ; yet nothing certain appears concerning it. Hubertus Languetus, in a letter to Gasparus Peucerus, gives this account of the affair : “ Vesalius,” as he relates, “ believing a young Spanish nobleman, whom he had attended, to be dead, obtained leave of his parents to open him, for the sake of inquiring into the real cause of his illness, which he had not rightly comprehended. This was granted ; but he had no sooner made an incision into the body, than he perceived the symptoms of life, and, opening the breast, saw the heart beat. The parents, coming afterwards to the knowledge of this, were not satisfied with prosecuting him for murder, but accused him of impiety to the inquisition, in hopes that he would be punished with greater rigour by the judges of that tribunal than by those of the common law. But the king of Spain interposed, and saved him ; on condition, however, that, by way of atoning for the crime, he should undertake a pilgrimage to the Holy Land.” Jacobus Mangetus, in his “ *Bibliotheca Medicorum*,” states the same ; and the account has been adopted by very learned and knowing men. In the mean time others pretend, that he undertook this journey out of an insatiable thirst after riches : but this is a more improbable reason than the former ; for, how was a journey to Jerusalem calculated to make a man rich ? It was more likely to make him poor. Swertius ascribes it to the querulous and imperious humour of his wife, which made home so insupportable to him : and this reason, it must be confessed, has abundantly more sense in it than the last ; but yet does not seem so probable as that which Joannes Imperialis assigns. It is, that the uneasiness arising from the cabals of envy, and the hatred of the Galenists, whose master and doctrines he censured without any address or management, without allowing any thing to inveterate prejudices, so disgusted him with his present situation, by perhaps hurting him with his prince, that, in order to withdraw from court with the best grace he could, he formed this extraordinary resolution. But, whatever was the motive, out he set with De Rimini, general of the Venetian army, whom he accompanied to Cyprus ; whence he passed to Jerusalem. He was returning, at the invitation of the senate of Venice, to fill the physic-chair at Padua, become vacant in 1563 by the death of Fallopius ; but, being shipwrecked and thrown

thrown upon the island of Zante, he perished miserably, dying of hunger and hardship, Oct. 1564. His body was afterwards found, and buried in the church of St. Mary in that island.

He was the author of several works in his own way; the chief of which is that "*De Humani Corporis Fabricâ*," already mentioned. He has even been considered as the restorer of anatomy, in which he was indeed profoundly skilled. Thuanus relates a singular proof he gave of his exact knowledge of the human body while he was at Paris; where, with his eyes bound, he undertook to mention any the least bone that should be put into his hands, defying them to impose upon him; and did actually perform what he undertook. Being at Basil in 1542, he presented the university there with a human skeleton which he had prepared himself: it is still in the physical auditory there, with a long inscription over it.

VICARY (THOMAS), the first anatomical writer in the English language. He was a citizen of London, serjeant-surgeon to Henry VIII. Edward VI. Mary I. and Elizabeth; and chief surgeon of St. Bartholomew's Hospital. His book is entitled "*A Treasure for Englishmen; containyng the Anatomie of Man's Bodie, 1548;*" or, as given by Ames, "*A profitable Treatise of the Anatomy of Man's Body; compiled by T. Vicary, and published by the Surgeons of St. Bartholomew's Hospital, 12mo. 1577, and in 4to, 1633;*" together with several other medical and chirurgical tracts. It is a short piece, designed for the use of his more unlearned brethren, and taken almost entirely from Galen and the Arabians. Before the latter editions is prefixed a rude figure of a skeleton.

VICTOR (of Utica), a bishop of Africa, in the fifth century of the church, has written an account of the African persecution by the Vandals, in three books, the beginning whereof shews that it was composed in the year 487, under the reign of the emperor Zeno, about sixty years after the Vandals had passed from Spain to Africa, over the streights of Gibraltar.

VICTOR (SEXTUS AURELIUS), a Roman historian, who flourished under the emperors Constantius and Julian; as we learn from many passages in his own writings, and also from Ammianus Marcellinus. This historian relates, that Constantius made him a consul, and honoured him with a brazen statue, on account of his excellent qualifications; although, as he owns of himself, he was born in an obscure village, and of poor and illiterate parents: "*rure ortus, tenuique & indocto*

docto patre." It is commonly believed that he was an African: it is certain, that he dwells much upon the praises of that country, which he calls the glory of the earth; "*decus terrarum.*" Two works of his are extant in the historical way: one "*de viris illustribus urbis Romæ,*" the other "*de Cæsaribus,*" to which is prefixed "*Libellus de origine gentis Romanæ,*" which however Vossius supposes the work of some later writer, while Fabricius thinks it may as reasonably be ascribed to Victor as the others. The whole makes an abridged history of Rome, from its foundation down to the reign of Julian inclusively. At the end of Aurelius Victor is usually subjoined, "*De Vita & Moribus Imperatorum Romanorum: excerpta ex libris Sexti Aurelii Victoris, à Cæsare Augusto usque ad Theodosium Imperatorem.*" This is by a later writer. The best editions of Victor are, that of Leyden 1670, in 8vo. "*cum notis Schotti, Vineti, Lipsii, Casauboni, Gruteri, &c.*" that of Paris 1681, in 4to, "*cum notis & interpretatione Annæ Tan. Fabri filix, in usum Delphini;*" another by Pitiscus, "*Traject: ad Rhenum, 1696,*" in 8vo; and another by Junckerus, Coburg, 1703, in 8vo.

VICTORIUS, or DE VICTORIIS, (BENEDICTUS,) an Italian physician and medical author, flourished towards 1540. LIONEL VICTORIIS, his uncle, was also a learned professor of medicine at Bologna, and wrote some physical treatises. This last died in 1520.

VICTORIUS, (PETER), a very respectable person in the republic of letters, was born of a noble family at Florence in 1499. He was educated in a manner suitable to his rank; and, notwithstanding the poor helps in that age of ignorance, made himself a perfect master of the Greek and Latin tongues. He was also deeply versed in logic, moral philosophy, theology, and had some skill in the mathematics and astronomy. His life was spent in correcting and explaining the Greek and Latin writers of antiquity; and Cicero in particular owes more to him alone than to all the other critics and commentators put together. This at least is the judgement of Grævius, whose words are very remarkable: "*Illi uni plus Cicero debet quam reliquis omnibus qui in eo perpoliando tempus studiumque posuerunt; horum enim plerisque cultum quidem refert acceptum, sed Victorio salutem.*" There are few authors of antiquity but what are indebted more or less to the critical acumen and learning of Victorius: but his edition of Cicero was his capital work. On the merit of this, Cosimo duke of Tuscany gave him a professor's chair at Florence, which he filled with great reputation and abilities. He sent him also, in 1550, to congratulate pope Julius III. on his election

election to the pontificate ; when the pope was so charmed with the address and eloquence of Victorius, that he not only conferred upon him titles of honour, but presented him also with a rich collar of gold. In 1557, this learned man was nominated a member of the senate at Florence, with extraordinary marks of distinction ; yet continued as usual to restore the text of antient authors as well as to compose works of his own. He had several invitations from foreign princes, accompanied with large promises, if he would honour them with his residence ; but his love for his own country kept him at home. He died in 1585, aged 86.

VIDA (MARCUS HIERONYMUS), an illustrious Latin poet of modern Italy, was born at Cremona in 1470, of an antient and noble family, but not in great circumstances. He was liberally educated notwithstanding ; and, having laid the foundation of his studies in languages and philosophy at Cremona or Mantua, he was sent to Padua ; where, and afterwards at Bologna, he applied himself to poetry and divinity. It does not appear what time he spent at each of these places ; but he was very young when he entered into the congregation of regular canons of St. Mark at Mantua ; which he quitted however soon after, and went to Rome, where he was received among those of St. John Lateran. Here the reputation of his fine parts and uncommon learning, and especially of his talents and skill in poetry, soon reached the ears of Leo X : which pontiff, out of that singular regard he always shewed to men any way accomplished, immediately drew him from the obscurity of the cloister by calling him to court and shewing him many marks of favour and friendship ; particularly, by naming him, as he did soon after, for the priory of St. Silvester at Tivoli. It was in this pleasant retreat that he began his poem intituled " Christias ;" which he projected and undertook at the order of the pope. He was carrying it on with as much happy enjoyment of himself as Virgil had in his retreat, and like him was neither unhonoured by his prince, nor unregarded by the world ; when the death of both his parents, for they died almost together, interrupted it : and the death of his friend and patron Leo X, which happened soon after in 1521, made him lay it entirely aside ; for, as to Leo's successor in the Holy See, Hadrian VI, he had no notion of poetry and the fine arts, but, being a mere churchman, considered them as unclerical, and therefore to be discouraged rather than promoted. Clement VII, however, who succeeded Hadrian in little more than a year, was not of this cast, but more like Leo. He commanded VIDA to go on with the noble work he had begun ; and not only graciously received the poem when it was finished, but rewarded the poet with a bishopric. VIDA was made bishop

of

of Alba in 1532; and, after continuing two years with Clement at Rome, went and resided upon his see; where he performed all the offices of a good bishop and a good man for thirty years. And, though he was very mild, gentle, and full of goodness, yet it appears that he was far from wanting spirit; for, when the Gauls besieged the city of Alba, he used all possible means that it might not be given up, as well by strenuously exhorting the people as by feeding them at his own cost when provisions grew scarce. It appears, from the registers of the cathedral church of Cremona, that he was elected to that bishopric; but pope Paul III, who procured the election, dying before it took place, it afterwards became void. He died in 1566, aged 96, and was buried in his own cathedral: yet the inhabitants of Cremona erected a noble monument and handsome inscription in theirs soon after, for the sake of doing honour to him and themselves.

Vida's poetical works were collected by himself, and printed at Cremona 1550, in 2 vols 8vo. The first contains, "Hymni de rebus divinis," and "Christiados libri sex:" the second, "De Arte Poetica libri tres;" "De Bombyce libri duo;" "Scacchia Ludus," "Bucolica;" "Eclogæ, & Carmina diversi generis." Besides the poems, comprehended in these two volumes, others are ascribed to him: as, "Italorum Pugilum cum toridem Gallis certamen;" "Carmen Pastorale in Obitum Julii II, Pontificis Maximi;" "Epicedion in Funera Oliverii Cardinalis Caraphæ:" but these he disavowed in a postscript to the above edition of his poems. He was also the author of some pieces in prose: as, "Dialogi de Republicæ Dignitate;" "Orationes tres Cremonensium adversus Papienses in Controversia Principatus;" and "Constitutiones Synodales Civitati Albæ & Diœcesi præscriptæ."

Innumerable have been the eulogies of all orders of the learned upon this poet and man of learning; but it will be sufficient to subjoin, in the following lines, the single testimony of Pope.

- "But see! e ch Muse, in Leo's golden days,
- "Sta ts from her trance, and trams her wither'd bays.
- "Rome's ancient genius, o'er its ruins spread,
- "Shakes off the dust, and rears his reverend head.
- "Then Sculpture and her sister arts revive;
- "Stones leap to form, and rocks begin to live.
- "With sweeter notes each rising temple ring;
- "A Raphael painted, and a Vida sang.
- "Immortal Vida! on whose honour'd brow
- "The poet's bays and critic's ivy grow:
- "Cremona now shall ever boast thy name,
- "As next in place to Mantua, next in fame.

VIGAND (JOHN), a learned German divine of Lutheran principles, was born at Mansfield in 1523. He is famous for the share he had in the "Centuries of Magdeburgh," an immense work printed at Basse in 13 vols. folio, 1562. He was afterwards established over the churches of Pomerania in Prussia. Died Oct. 21. 1587. He wrote many books which are all esteemed by the reformed on the Continent.

VIGILIUS, an African prelate, and polemic writer against the heretics of the time; flourishing, according to Priestley, about 484. His works which are all in the Bibl. Patr. have been reprinted by themselves at Dijon, in 4to. 1665.

VIGNOLES (STEPHEN DE), better known by the name of de la Hire, was a famous French captain who signalized himself in the wars of Charles VII. of France. He obliged the duke of Bedford to raise the siege of Montargis; and accompanied Joan of Arc, the famous maid of Orleans, to the siege of that city; contributing much to re-establish Charles on his throne. Died at Montauban in 1447.

VIGNOLE (JAMES BAROZZIO DE), a celebrated Italian architect, was born in 1507. His book of the "Five Orders of Architecture" got him a great name. Died at Rome, July 7, 1573.

VILLARET (CLAUDE), a French historian, known by his continuation of the Abbé Velly's history of France, which he carried down to the middle of the 17th volume. He died in 1766; and, though this work has had another continuator (Garnier), it yet remains unfinished. The part which Villaret wrote abounds in interesting researches and curious anecdote, but is somewhat too prolix. Villaret also published "Considérations sur l'art du Théâtre;" and a tract called "l'Esprit de Voltaire."

VILLENA (the Marquis of), a Spanish nobleman, illustrious in the poetical annals of his country, was of the royal house of Aragon, and lived in the tempestuous times of Henry III. and John II. towards the beginning of the 15th century. The political part of his character, and his contests with the order of Calatrava in which he was foiled at the last, we shall pass over in silence, and refer the reader to the Spanish history. We shall only observe, that, like all the sons of the Muses, he was fond of retirement and ease, and that towards the end of his life he withdrew with his wife to a small estate, and there gave himself up to philosophy and poetry. He translated the *Æneis* of Virgil into Spanish verse, at the request of John, king of Navarre, his kinsman. His most famous performance was his book on the *Gaya Sciencia*, which is a complete system of poetry, rhetoric, and oratory, exceedingly curious, as it describes also all the ceremonies

monies of the Troubadours at their public exhibitions. His translation of Dante into prose is much esteemed by his countrymen. He died of the gout in 1434. Such was the contemporary of our poets Lydgate and Chaucer, the latter of whom he greatly resembled in many circumstances.

VILLENEUVE (GABRIELLA SUSANNAH BARBUT DE), a celebrated French novel-writer, was the widow of J. B. de Gaalon de Villeneuve, lieutenant-colonel of infantry in the service of France. Late in life she began to write, and produced about 12 volumes of novels under different titles, which have been all read with pleasure in the original. She died at Paris, Dec. 29, 1755.

VILLIERS (GEORGE), duke of Buckingham, and memorable in English story for having been the favourite of two kings, was born, Aug. 20, 1592, at Brookeby in Leicestershire, and was the son of Sir George Villiers, by a second wife of the antient family of Beaumont. At an early age he was sent to a private school in that county, but never discovered any genius for letters; so that more regard was had in the course of his education to the accomplishments of a gentleman than those of a scholar. About eighteen, he travelled into France, where he perfectly learned the French language, with all the exercises of the noblesse such as fencing and dancing, in which last he particularly excelled. Soon after his return to England, which was at the end of three years, his mother, who was a sagacious and enterprising woman, carried him to court; concluding probably, and not without good reason, that a young gentleman of his fine person and accomplishments could not fail of making his fortune under such a monarch as James I. The king, about March, 1614-15, went according to his custom to take his hunting-pleasures at Newmarket; and the Cambridge scholars, who knew the king's humour, invited him to a play, called "Ignoramus." At this play it was so contrived, that Villiers should appear with all the advantages his mother could set him off with; and the king no sooner cast his eyes upon him than he became confounded with admiration; for, says lord Clarendon, "though he was a prince of more learning and knowledge than any other of that age, and really delighted more in books and in the conversation of learned men, yet, of all wise men living, he was the most delighted and taken with handsome persons and fine cloaths." Thus he conceived such a liking to the person of Villiers, that he "resolved to make him a master-piece; and to mould him, as it were, platonically to his own idea."

The king began to be weary of his favourite, the earl of Somerset; and many of the courtiers were sufficiently angry
and

and incensed against him, for being what they themselves desired to be. These therefore were pleased with the prospect of a new favourite; and, out of their zeal to throw out Somerset, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers go gloriously on; insomuch that, in a few days after his first appearance at court, he was made cup-bearer to the king. He acted very few weeks upon this stage when he mounted higher; "favours now coming thick upon him, liker main showers than sprinkling drops or dews:" and thus, being knighted, without any other qualification, he was at the same time made a gentleman of the bed-chamber, and knight of the order of the garter. In a short time, "very short," says lord Clarendon, "for such a prodigious ascent," he was made a baron, a viscount, an earl, a marquis; he became lord high admiral of England, lord warden of the Cinque-ports, master of the horse; and entirely disposed of the favours of the king, in conferring all the honours and all the offices of the three kingdoms without a rival. In this he was guided more by appetite than judgement; and so exalted almost all of his own numerous family and dependents, whose greatest merit was their alliance to him; which equally offended the antient nobility and people of all conditions, who saw the flowers of the crown every day fading and withered, while the revenues thereof were sacrificed to the enriching a private family.

In 1620, the marquis of Buckingham married the only daughter of the earl of Rutland, who was the richest heiress in the kingdom. Some have said that he debauched her first, and that the earl of Rutland threatened him into the marriage: but this may reasonably be ranked with many other scandals and abusive imputations which now began to spread very fast against him. In 1623, the marquis persuaded Charles prince of Wales to make a journey into Spain, and to fetch home his mistress the Infanta; by representing to him, how gallant and brave a thing it would be, and how soon it would put an end to those formalities, which, though all substantial matters were already determined, might yet retard her voyage into England many months. The king was vehemently against this affair, and the event shewed that he had sufficient reason; but the solicitation of the prince and the impetuosity of the marquis prevailed. The marquis attended the prince, and was made a duke in his absence: yet it is certain, says lord Clarendon, that the king was never well pleased with the duke after this journey into Spain, which was infinitely against his will, and contrived wholly by the duke out of envy, that the earl of Bristol should have the
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sole management of so great an affair. Many were of opinion, that king James, before his death, grew weary of this favourite, and that, if he had lived, he would have deprived him at least of his large and unlimited power; but there appeared no evidence that the king's affection towards him was really lessened.

Charles succeeded to the throne in 1625; and the duke continued in the same degree of favour at the least with the son which he had enjoyed so many years under the father. This was matter of great disappointment to many; who, knowing the great jealousy and indignation which the prince had heretofore conceived against the duke, for having been once very near striking him, expected that he would now remember that insolence, of which he often complained. But the very contrary to this fell out: the new king, from the death of the old, even to the death of the duke himself, discovered the most entire confidence in, and even friendship to, him, that ever king had shewed to any subject; all preferments in church and state were given by him; all his kindred and friends promoted to the degree, in honour, or riches, or offices, that he thought fit; and all his enemies and enviers discountenanced, and he appointed. But, whatever interest and affection he might have in the prince, he had now none with the parliament and people. The parliament, which had so rashly advanced the war with Spain upon the breaking of the match with the Infanta, and so passionately adhered to his person, was now no more; and the affection and confidence, which the major part had in and for the duke, were all changed now into prejudice and animosity against him. All the actions of his life were ripped up, and surveyed; and all malicious glosses were made upon all he had said and all he had done. Votes and remonstrances passed against him as an enemy of the public; and his ill management was made the ground of the refusal to give the king a supply. This kind of treatment was so ill-suited to the duke's great spirit, that, instead of breaking it, it wrought contrary effects; and he shewed the utmost indignation upon finding, that they, who flattered him most before, mentioned him now with the greatest bitterness and acrimony; and that the same men, who called him "our Saviour" for bringing the prince safe out of Spain, called him now "corrupter of the king, and betrayer of the liberties of the people," without imputing to him the least crime, committed since the time of that exalted adulation. This indignation so transported the duke, that he ventured to manifest a greater contempt of them than he should have done; for, he caused this and the next parliament to be quickly dissolved, and, upon every dissolution, had such as had given

any offence, imprisoned or disgraced. He caused new projects to be every day set on foot for raising money; and, in short, he said and did every thing with passion and violence.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared against France: for which no reasonable cause could ever be assigned. It has been said, that the king was hurried into this war, purely from a private motive of resentment in the duke of Buckingham, who, having been in France to bring over the queen, had the confidence to make overtures of an amour to Anne of Austria, the consort of Lewis XIII; and that his high spirit was so fired with the repulse he met with on this extraordinary occasion, as to be appeased with nothing less than a war between the two nations. Whatever was the cause, the fleet, which had been designed to have surprised Cadiz, was no sooner returned without success and with much damage, than it was repaired; and the army reinforced for the invasion of France. Here the duke was general himself, and made that unfortunate descent upon the Isle of Rhee, in which the flower of the army was lost. Having returned to England, and repaired the fleet and the army, he was about to transport himself to the relief of Rochelle, which was then straitly besieged by the cardinal Richelieu; and to relieve which the duke was the more obliged, because at the Isle of Rhee he had received great supplies of victuals and some men from that town, the want of both which he laboured under at this time. He was at Portsmouth for this purpose, when he was assassinated by Felton, on the 23d of August, 1628, in the 4th year of the king, and the 36th of his age. The particulars of this assassination are very well known, being related at large by lord Clarendon, to whom we refer the reader. We will here subjoin another account, as being also circumstantial and curious, given by Sir Simonds D'Ewes in a manuscript life of himself. "August the 23d, being Saturday, the duke having eaten his breakfast between eight and nine o'clock in the morning, in one Mr. Mason's house in Portsmouth, he was then hastening away to the king, who lay at Reswicke about five miles distant, to have some speedy conference with him. Being come to the farther part of the entry, leading out of the parlour into the hall of the house, he had there some conference with Sir Thomas Frier, a colonel; and, stooping down in taking his leave of him, John Felton, gentleman, having watched his opportunity, thrust a long knife with a white hilt, he had secretly about him, with great strength and violence, into his breast under his left pap, cutting the diaphragma and lungs, and piercing the very heart itself. The duke having received the stroke,

and instantly clapping his right hand on his sword hilt, cried out ‘God’s wounds! the villain hath killed me.’ Some report his last words otherwise, little differing for substance from these; and it might have been wished, that his end had not been so sudden, nor his last words mixed with so impious an expression. He was attended by many noblemen and leaders, yet none could see to prevent the stroke. His duchess, and the countess of Anglesey (the wife of Christopher Villiers, earl of Anglesey, his younger brother), being in an upper room, and hearing a noise in the hall, into which they had carried the duke, ran presently into a gallery, that looked down into it; and there beholding the duke’s blood gush out abundantly from his breast, nose, and mouth, (with which his speech, after those his first words, had been immediately stopped), they brake into pitiful outcries, and raised great lamentation. He pulled out the knife himself; and being carried by his servants unto the table, that stood in the same hall, having struggled with death near upon a quarter of an hour, at length he gave up the ghost about ten o’clock, and lay a long time after he was dead upon the table.”

As to the character of this great man, he was “of a noble and generous disposition, and of such other endowments as made him very capable of being a great favourite with a great king. He understood the arts of a court, and all the learning that is professed there, exactly well. By long practice in business, under a master that discoursed excellently, and surely knew all things wonderfully, and took much delight in indoctrinating his young unexperienced favourite, who (he knew) would always be looked upon as the workmanship of his own hands, he had obtained a quick conception and apprehension of business, and had the habit of speaking very gracefully and pertinently. He was of a most flowing courtesy and affability to all men who made any address to him, and so desirous to oblige them that he did not enough consider the value of the obligation, or the merit of the person he chose to oblige; from which much of his misfortune resulted. He was of a courage not to be daunted, which was manifested in all his actions, and in his contests with particular persons of the greatest reputation; and especially in his whole demeanour at the Isle of Rhee, both at the landing, and upon the retreat; in both which no man was more fearless, or more ready to expose himself to the highest dangers. His kindness and affection to his friends was so vehement, that they were as so many marriages for better or worse, and so many leagues offensive and defensive; as if he thought himself obliged to love all his friends, and to make
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war upon all they were angry with, let the cause be what it would. And it cannot be denied, that he was an enemy in the same excess; and prosecuted those he looked upon as enemies with the utmost rigour and animosity, and was not easily induced to a reconciliation.—His single misfortune was, which was indeed productive of many greater, that he had never made a noble and a worthy friendship with a man so near his equal, that he would frankly advise him for his honour and true interest against the current or rather the torrent of his passions:—and it may reasonably be believed, that, if he had been blessed with one faithful friend, who had been qualified with wisdom and integrity, he would have committed as few faults, and done as transcendent worthy actions, as any man who shined in such a sphere in that age in Europe. For he was of an excellent disposition, and of a mind very capable of advice and counsel; he was in his nature just and candid, liberal, generous, and bountiful; nor was it ever known, that the temptation of money swayed him to do an unjust or unkind thing.—If he had an immoderate ambition, with which he was charged, it doth not appear that it was in his nature, or that he brought it with him to the court, but rather found it there.—He needed no ambition, who was so seated in the hearts of two such masters.”—This is the character which the earl of Clarendon has thought fit to give the duke; and if other historians have not drawn him in colours quite so favourable, yet they have not varied from him in the main lines.

The story of Sir George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windsor castle, and predicting the duke's death, is so very well known, that it does not seem necessary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it at large in the first book of Clarendon's "History of the Rebellion."

VILLIERS (GEORGE), duke of Buckingham, and a very distinguished personage in the reign of Charles II, was the son of George Villiers, duke of Buckingham, and little more than an infant when his father was murdered. This ingenious and witty nobleman was born at Wallingford-house, in the parish of St. Martin in the Fields, January 30, 1627, which being but the year before the fatal catastrophe of his father's death, the young duke was left a perfect infant, a circumstance which is frequently prejudicial to the morals of men born to high rank and affluence. The early parts of his education he received from various domestic tutors; after which he was sent to the university of Cambridge, where having completed a course of studies, he, with his

brother lord Francis, went abroad, under the care of one Mr. Aylesbury. Upon his return, which was not till after the breaking-out of the civil wars, the king being at Oxford, his grace repaired thither, was presented to his majesty, and entered into Christ-church college. Upon the decline of the king's cause, he attended prince Charles into Scotland, and was with him at the battle of Worcester in 1651; after which, making his escape beyond sea, he again joined him, and was soon after, as a reward for this attachment, made knight of the Garter. Desirous, however, of retrieving his affairs, he came privately to England, and in 1657 married Mary, the daughter and sole heiress of Thomas lord Fairfax, through whose interest he recovered the greatest part of the estate he had lost, and the assurance of succeeding to an accumulation of wealth in the right of his wife. We do not find, however, that this step lost him the royal favour; for, after the restoration, at which time he is said to have possessed an estate of 20,000*l.* per annum, he was made one of the lords of the bed-chamber, called to the privy council, and appointed lord lieutenant of Yorkshire, and master of the horse. All these high offices, however, he lost again in the year 1666; for, having been refused the post of president of the North, he became disaffected to the king, and it was discovered that he had carried on a secret correspondence by letters and other transactions with one Dr. Heydon (a man of no kind of consequence, but well fitted to be made the implement of any kind of business), tending to raise mutinies among his majesty's forces, particularly in the navy, to stir up sedition among the people, and even to engage persons in a conspiracy for the seizing the Tower of London. Nay, to such base lengths had he proceeded, as even to have given money to villains to put on jackets, and, personating seamen, to go about the country begging, and exclaiming for want of pay, while the people oppressed with taxes were cheated of their money by the great officers of the crown. Matters were ripe for execution, and an insurrection, at the head of which the duke was openly to have appeared, on the very eve of breaking-out, when it was discovered by means of some agents whom Heydon had employed to carry letters to the duke. The detection of this affair so exasperated the king, who knew Buckingham to be capable of the blackest designs, that he immediately ordered him to be seized; but the duke finding means, having defended his house for some time by force, to make his escape, his majesty struck him out of all his commissions, and issued out a proclamation, requiring his surrender by a certain day. This storm, however, did not long hang over his head; for, on his making an humble submission,

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king Charles, who was far from being of an implacable temper, took him again into favour, and the very next year restored him both to the privy-council and bed-chamber. But the duke's disposition for intrigue and machination could not long lie idle; for, having conceived a resentment against the duke of Ormond, for having acted with some severity against him in regard to the last-mentioned affair, he, in 1670, was supposed to be concerned in an attempt made on that nobleman's life, by the same Blood who afterwards endeavoured to steal the crown. Their design was to have conveyed the duke to Tyburn, and there have hanged him; and so far did they proceed towards the putting it in execution, that Blood and his son had actually forced the duke out of his coach in St. James's street, and carried him away beyond Devonshire-house, Piccadilly, before he was rescued from them. That there must have been the strongest reasons for suspecting the duke of Buckingham of having been a party in this villainous project, is apparent from a story Mr. Carte relates from the best authority, in his "Life of the duke of Ormond," of the public resentment and open menaces thrown out to the duke on the occasion, by the earl of Ossory, the duke of Ormond's son, even in the presence of the king himself. But as Charles II. like most other men, was more sensible of injuries done to himself than others, it does not appear that this transaction hurt the duke's interest at court; for in 1671 he was installed chancellor of the university of Cambridge, and sent ambassador to France, where he was very nobly entertained by Lewis XIV. and presented by that monarch at his departure with a sword and belt set with jewels, to the value of forty thousand pistoles; and the next year he was employed in a second embassy to that king at Utrecht. However, in June 1674, he resigned the chancellorship of Cambridge, and about the same time became a zealous partizan and favourer of the Nonconformists. February 16, 1676, his grace, with the earls of Salisbury and Shaftesbury and lord Wharton, were committed to the Tower, by order of the house of lords, for a contempt, in refusing to retract the purport of a speech which the duke had made concerning a dissolution of the parliament. But, upon a petition to the king, he was discharged thence in May following. In 1680, having sold Wallingford house in the Strand, he purchased a house at Dowgate, and resided there, joining with the earl of Shaftesbury in all the violences of opposition. About the time of king Charles's death, he fell into an ill state of health, and went into the country to his own manor of Helmsley, in Yorkshire, where he generally passed his time in hunting and entertaining his

friends. This he continued until a fortnight before his [A] death, an event which happened at a tenant's house, at Kirkby Moorside, April 16, 1688, after three days illness, of an ague and fever, arising from a cold which he caught by sitting on the ground after fox-hunting. The day before his death, he sent to his old servant Mr. Brian Fairfax, to provide him a bed at his own house, at Bishophill, in Yorkshire; but the next morning the same man returned with the news that his life was despaired of. Mr. Fairfax came; the duke knew him, looked earnestly at him, but could not speak. Mr. Fairfax asked a gentleman there present, a justice of peace, and a worthy discreet man in the neighbourhood, what he had said or done before he became speechless: who told him, that some questions had been asked him about his estate, to which he gave no answer. This occasioned another question to be proposed, if he would have a Popish priest; but he replied with great vehemence, No, no! repeating the words, he would have nothing to do with them. The same gentleman then asked him again, if he would have the minister sent for; and he calmly said, "Yes, pray send for him." The minister accordingly came, and did the office enjoined by the church, the duke devoutly attending it, and receiving the sacrament. In about an hour after, he became speechless, and died on the same night. His body was buried in Westminster Abbey. As to his personal character, it is impossible to say any thing in its vindication; for though his severest enemies acknowledge him to have possessed great vivacity and a quickness of parts peculiarly adapted to the purposes of ridicule, yet his warmest advocates have never attributed to him a single virtue. His generosity was profuseness, his wit malevolence, the gratification of his passions his sole aim through life, his very talents caprice, and even his gallantry the meer love of pleasure. But it is impossible to draw his character with equal beauty, or with more justice, than in that given of him by Dryden, in his "Absalom and Achitophel," under the name of Zimri, which is too well known to authorize our inserting it here, and to which therefore we shall refer our readers. How greatly it is to be lamented that such abilities should have been so shamefully misapplied! For, to sum up his character at once, if he appears inferior to his father as a statesman, he was certainly superior to him as a wit, and wanted only application and steadiness to have made as conspicuous a figure in the senate and the cabinet as he did in the drawing-room. But his love of pleasure was so immoderate, and his eagerness in the pursuit of it so ungovernable, that they were perpetual bars against the execution of even any plan

[A] See an affecting letter on this event in *Maty's Review*, Dec. 1783.

he might have formed solid or praise-worthy. In consequence of which, with the possession of a fortune that might have enabled him to render himself an object of almost adoration, we do not find him on record for any one deservedly generous action. As he had lived a profligate, he died a beggar; and as he had raised no friend in his life, he found none to lament him at his death. As a writer, however, he stands in a quite different point of view. There we see the wit, and forget the libertine. His poems, which indeed are not very numerous, are capital in their kind; but what will immortalize his memory while our language shall be understood, or true wit relished, is his celebrated comedy of "The Rehearsal, 1672," a comedy, which is a master-piece in its way, and truly an original.

Besides "The Rehearsal," the duke was the author of some other dramatic pieces; as, "The Chances," a comedy altered from Fletcher; "The Restoration, or Right will take place," a tragi-comedy; "The Battle of Sedgmoor," a farce; "The Militant Couple, or the Husband may thank himself," a fragment. He was the author of some prose pieces, among which were "An Essay upon Reason and Religion," in a letter to Nevile Pain, Esq; "On Human Reason," addressed to Martin Clifford, Esq; "An account of a Conference between the Duke and father Fitzgerald, whom king James sent to convert his Grace in his sickness;" and, "A short Discourse upon the Reasonableness of men's having a religion or worship of God." This last was printed in 1685, and passed through three editions. The duke wrote also several small poems, complimentary and satirical. One is intituled, "The lost mistress, a complaint against the Countess of ———" Shrewsbury, as is supposed; whose lord he killed in a duel on her account, and who is said to have held the duke's horse, disguised like a page, during the combat. The loves of this tender pair are touched by Pope, among the following lines:

- " Behold, what blessings wealth to life can lend!
 " And see, what comfort it affords our end.
 " In the worst inn's worst room, with mat half-hung,
 " The floors of plaster, and the walls of dung,
 " On once a flock-bed, but repair'd with straw,
 " With tape-tied curtains, never meant to draw,
 " The George and Garter dangling from that bed,
 " Where tawdry yellow strove with dirty red,
 " Great Villiers lies—alas! how chang'd from him,
 " That life of pleasure, and that soul of whim!
 " Gallant and gay, in Cliveden's proud alcove,
 " The bower of wanton Shrewsbury and Love;

- " Or just as gay at council, in a ring
 " Of mimick d statesmen, and their merry king.
 " No wit to flatter, left of all his store !
 " No fool to laugh at, which he valued more !
 " There, victor of his health, of fortune, friends,
 " And fame, this lord of useless thousands ends.

VINCENT (NATHANAEL, A. M). He was educated in Magdalen-College, Oxford; and, while very young, was ordained minister at Langley-Marsh, in Buckinghamshire, where he continued till he was ejected for non-conformity in 1662. In 1666 he came to London, and preached to a crowded congregation in Southwark; but was often disturbed by the soldiers, who were sent to disperse his auditory. He was frequently imprisoned, and suffered many hardships; but survived the Revolution, and died 1697. He was the author of several practical treatises, and some occasional sermons.

VINCI (LEONARDO DA), an illustrious Italian painter, and universal genius, was descended from a noble family in Tuscany, and born in a castle called Vinci, near Florence, in 1445. He was placed under Andrea Verrochio, a celebrated painter of that city; but soon surpassed him and all his predecessors so much, that he is owned to have been the master of the third, or golden age of modern painting. His surpassing Verrochio first appeared in a piece, which that painter had made of St. John, baptizing our Saviour. Vinci, by his order, assisted him in that piece, and painted an angel, holding up some of the vestments; which proved so much the finest figure in it, that it visibly discredited all the rest: and this hurt Verrochio to that degree, that he resolved never to use his pencil any more.

Leonardo, quitting Verrochio, set up for himself; and did many paintings, which are still to be seen at Florence. He became in all respects a most accomplished person. Never was painter more knowing in the theory of his art than he. He was well skilled in anatomy, a master in optics and geometry, and applied himself thoroughly to the study of nature and her operations; for he maintained the knowledge of nature to be the ground-work of painting, and supposed very reasonably, that no man could imitate what he was not acquainted with. But his studies were far from terminating here: as his genius was universal, for surely no man's was ever more so, he applied himself to arts, to literature, to accomplishments of the body; and he excelled in every thing he applied to. He was a good architect, an able carver, and extremely well versed in the mechanics: he had a fine voice, and understood music, and both played and sung as well as

any man of his time. He was a well-formed person, and a master of all genteel exercises. He understood the management of a horse, and took delight in appearing well mounted : and he was very dextrous in the use of arms. His behaviour was polite, and his conversation so infinitely taking, that no man ever partook of it without pleasure, or left it without regret.

His reputation soon spread itself all over Italy, where he became known for the first man of his age in all polite arts. Lewis Sforza, duke of Milan, called him to his court, and prevailed with him to be a director of the academy for architecture he had just established, where Leonardo soon banished all the old Gothic fashions, and reduced every thing to the happy simplicity and purity of the Greeks and Romans. About this time, duke Lewis formed a design of supplying the city of Milan with water by a new canal : the execution of which project was deputed to Leonardo. In order to accomplish this vast design, he spent much time in the study of philosophy and mathematics ; applying with double ardour to those parts which might give him light into the work he had undertaken. To these he joined antiquity and history ; and observed, as he went along, how the Ptolemies had conducted the waters of the Nile through the several parts of Egypt ; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers lying between that city and the sea. At length, he brought this great work to pass ; and happily atchieved what some thought next to impossible, by rendering hills and valleys navigable with security. The canal goes by the name of Mortefana, being above 200 miles in length ; and passes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After Leonardo had been labouring some years for the service of Milan, in quality of architect and engineer, he was called, by the duke's order, to adorn and beautify it by his paintings ; and he painted, among other things, his celebrated piece of our Saviour's Last Supper. Francis I. was so charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which is still to be seen at St. Germain's ; while the original, being painted in oil, and upon a wall not sufficiently secured from moisture, has been defaced long ago. The wars of Italy began now to interrupt him ; and his friend and patron duke Lewis being defeated and carried prisoner to France, the academy was destroyed, the professors turned adrift, and the arts effectually banished out of Milan. In 1499, the year before duke Lewis's defeat, Leonardo, being at Milan, was desired,
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by the principals of the place, to contrive some new device for the entertainment of Lewis XII. of France, who was just then ready to make his entrance into that city. Leonardo consented; and accordingly made a very curious automaton: it was the figure of a lion, whose inside was so well furnished with machinery, that it marched out to meet the king; made a stand when it came before him; reared up its hinder legs; and, opening his breast, presented a scutcheon, with flowers-de-luces quartered upon it.

The disorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Leonardo to quit Milan, he retired to Florence, where he flourished under the patronage of the Medici. In 1503, the Florentines resolving to have their council-chamber painted, Leonardo, by a public decree, was elected to the office; and got Michael Angelo to assist him in painting one side of it, while he himself painted the other. Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Leonardo. Jealousy, as is usual, arose between them; and each had their partizans, so that at last they became open enemies. About this time, Raphael was led by Leonardo's reputation to Florence; the first view of whose works astonished him, and wrought in him a reformation, to which all the glory he afterwards acquired has been ascribed by some. Leonardo kept close to Florence till 1513, and then went to Rome, which it is said he had never seen. Leo X. then pope, who had a love for painting and the fine arts, received him graciously, and resolved to employ him: upon which, Leonardo set himself to the distilling of oils, and the preparing of varnish, to cover his paintings with. Leo, informed of this, said smartly enough, that "nothing could be expected from a man, who thought of finishing his works before he had begun them:" and this unlucky bon-mot of Leo, together with other little mortifications related by Vasari, who, however, on account of his great partiality to Michael Angelo, is not altogether to be credited, made him so weary of Rome, that, having an invitation from Francis I, he removed into France. He was above seventy years of age when he undertook this journey; and it is probable that the fatigues of it, together with the change of climate, contributed to the distemper of which he died. He languished several months at Fontainebleau; during which time the king went frequently to see him: and one day, as he was raising himself up in bed to thank the king for the honour done him, he was at that instant seized with a fainting fit; and, Francis stooping to support him, he expired in the arms of that monarch. He died in 1520.

Nature perhaps never was more lavish, than in the composition of this great man: we have spoken above of his many and various accomplishments. As to his art, he was extremely diligent in the performance of his works: it was the opinion of Rubens, that his chief excellence lay in giving every thing its proper character. He was wonderfully diffident of himself; and so curious, that he left several pieces unfinished; believing, that his hand could never reach that idea of perfection, which he had conceived in his mind. Some of his paintings are to be seen in England and other countries; but the greatest part of them are in Florence and France. He composed a great number of discourses upon several curious subjects, among which were, "A Treatise of the Nature, Equilibrium, and Motion, of Water;" "A Treatise of Anatomy;" "The Anatomy of a Horse;" "A Treatise of Perspective;" "A Treatise of Light and Shadows;" and, "A Treatise of Painting." None of these have found their way into day-light, but the "Treatise of the Art of Painting;" a noble edition of which was published by R. du Fresnoie at Paris in 1651, with figures by Nicholas Poussin. It was also published in English in 1721, 8vo, with a life of the author prefixed; from which we have extracted chiefly this account of him.

VINER (Sir ROBERT), goldsmith and banker of London, was a very loyal and useful subject to Charles II. As his credit was very extensive, he sometimes borrowed large sums of money to lend the government. The interest on these occasions must have been very considerable, as he paid himself no less than six per cent. When he entered on his mayoralty, the king condescended to dine with him; and he had the honour of drinking several bottles with his majesty, an indulgence frequent in this reign. See the "Spectator," No. 462. He erected an equestrian statue to the king at Stocks-Market: it was originally done for John Sobiesky, who raised the siege of Vienna, when it was invested by the Turks.

VINES (RICHARD), a learned and excellent divine, a popular and laborious preacher, and a most industrious and useful man in his college, was born at Blaston in Leicestershire, and educated in Magdalen-college, Cambridge, where he commenced M. A. and was remarkable for his sober and grave behaviour, not being chargeable even with the venal levities of youth. From the university he was elected (most probably at the recommendation of his contemporary Thomas Cleiveland) school-master at Hinckley; where he entered into holy orders, and (as appears by an extract from the register of that parish) married, and had at least one child.

After

After remaining some time in the faithful discharge of his office at Hinckley-school, he obtained the rectory of Weddington in Warwickshire; and, at the beginning of the civil war, was driven from his parish, and forced to take shelter in Coventry. When the assembly of divines which established the Presbyterian government in 1644 was called, Mr. Vines, who was a good speaker, was unanimously chosen of their number; and, as Fuller says, was the champion of the party. While he was at London, he became the minister of St. Clement Danes, and vicar of St. Lawrence Jewry; afterwards he removed to Watton in Hertfordshire; and was appointed master of Pembroke-Hall in Cambridge in 1645, by the earl of Manchester, on the ejection of Dr. Benjamin Laye; but resigned that and his living of St. Lawrence Jewry in 1650, on account of the engagement. He joined in a letter from the principal ministers of the city of London (presented Jan. 1, 1645, to the assembly of Divines sitting at Westminster by authority of parliament), complaining against the Independents. He was a son of thunder, and therefore compared to Luther; yet moderate and charitable to them that differed from him in judgement. The parliament employed him in all their treaties with the king; and his majesty, though of a different judgement, valued him for his ingenuity, seldom speaking to him without touching his hat, which Mr. Vines returned with most respectful language and gestures. This particular was the more remarkable, as no other of the parliament commissioners ever met with the same token of attention. He came also with the other London ministers to offer their services to pray with the king, the morning before his execution. He was an admirable scholar; holy and pious in his conversation, and indefatigable in his labours, which wasted his strength, and brought him into a consumption, when he had lived but about 56 years. He was a very painful and laborious minister, and spent his time principally amongst his parishioners, in piously endeavouring "to make them all of one piece, though they were of different colours, and unite them in judgment who dissented in affection." In 1654 he was joined in a commission to eject scandalous and ignorant ministers and schoolmasters in London. He died in 1655, and was buried in the parish-church of St. Lawrence Jewry; which having been consumed in the general conflagration of 1666, no memorial of him is there to be traced. His funeral-sermon was preached Feb. 7, by Dr. Jacomb, who gave him his just commendation. He was a perfect master of the Greek tongue, a good philologist, and an admirable disputant. He was a thorough Calvinist, and a bold honest man, without pride or flattery. Mr. Newcomen calls him "Disputator

acutissimus, Concionator felicissimus, Theologus eximius." Many funeral poems and elegies were made upon his death.

Mr. Vines was frequently called forth to preach on public solemnities; particularly before the house of commons, at a public fast, Nov. 30, 1642; on a thanksgiving, before both houses, July 18, 1644; at another fast, before the commons, March 10, 1646; and before the house of Peers, at the funeral of the earl of Essex, Oct. 22, 1646. Thirty-two of his "Sermons" were published in 1662.

VINNIUS (ARNOLD), a celebrated professor of law at Leyden, and author of "A Commentary on the Institutes of Justinian," which is in considerable repute. Vinnius also published "A Commentary on the antient Lawyers," in 8vo, at Leyden, which is usually considered as supplemental to what is termed "the Collection of Variorum Authors." He died at Leyden in 1657.

VIRGIL, in Latin, PUBLIUS VIRGILIUS MARO, the most excellent of all the antient Roman poets, was born Oct. 15, U. C. 684, in the consulship of Pompey and Crassus, at a village called Andes, not far from Mantua. His father was undoubtedly a man of low birth and mean circumstances; but by his industry so much recommended himself to his master, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, discovering early marks of a very fine genius, was sent at twelve years old to study at Cremona, where he continued till his seventeenth year. He was then removed to Milan, and from thence to Naples, being the residence of several teachers in philosophy and polite learning; and applied himself heartily to the study of the best Greek and Roman writers. But physic and mathematics were his favourite sciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably that regularity of thought, propriety of expression, and exactness in conducting all subjects, for which he is so remarkable. He learned the Epicurean philosophy under the celebrated Syro, of whom Cicero speaks twice with the greatest encomiums both of his learning and virtue: his acquaintance with Varus, his first patron, commenced by his being fellow-student with him under this philosopher. After Virgil had completed his studies at Naples, Donatus affirms, that he made a journey to Rome; and relates some marvellous circumstances concerning his being made known to Augustus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occasion of Virgil's going to Rome, how his connexions

nexions with the wits and men of quality began, nor how he was introduced to the court of Augustus.

We cannot imagine, that such an exalted genius could lie long inactive and unexerted. Accordingly, it is related that, in the warmth of early youth, he formed a noble design of writing an heroic poem "On the wars of Rome:" but, after some attempts, was discouraged from proceeding, by the roughness and asperity of the old Roman names, which not only disgusted his delicate ear, but, as Horace expresses it, "*quæ versu dicere non est.*" He turned himself, therefore, to pastoral; and, being captivated with the beauty and sweetness of Theocritus, was ambitious to introduce this new species of poetry among the Romans. His first performance in this way is supposed to have been written U. C. 739, the year before the death of Julius Cæsar, when the poet was in his 25th year: it is intituled "Alexis." Possibly "Palæmon" was his second: it is a close imitation of the fourth and fifth Idylls of Theocritus. Mr. Warton places "Silenus" next: which is said to have been publicly recited on the stage by Cytheris, a celebrated comedian. Cicero, having heard this eclogue, cried out in an extasy of admiration, that the author of it was "*magnæ spes altera Romæ*; esteeming himself, say the commentators, to be the first. But the words may be understood in a very different sense, and more honourable to Cicero. The subject of this eclogue, we should remember, was an account of the Epicurean philosophy, both natural and moral, which had been but lately beautifully illustrated by Lucretius, an author, of whom Cicero was so eminently fond, as to revise and publish his work. Upon hearing therefore the beautiful verses of Virgil upon the same subject, Cicero exclaimed to this purpose: "Behold another great genius rising up among us, who will prove a second Lucretius." Mr. Warton is the author of this very ingenious and natural interpretation. Virgil's fifth eclogue is composed in allusion to the death and deification of Cæsar. The battle of Philippi, in 712, having put an end to the Roman liberty, the veteran soldiers began to murmur for their pay; and Augustus, to reward them, distributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied to Varus and Pollio, who warmly recommended him to Augustus, and procured for him his patrimony again. Full of gratitude to Augustus, he composed the "Tityrus," in which he introduces two shepherds; one of them, complaining of the distraction of the times, and of the havoc the soldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his estate, and promising to honour the person who restored it to him as a God. But our poet's joy was not of long continuance:

nance: for we are told, that, when he returned to take possession of his farm, he was violently assaulted by the intruder, and would certainly have been killed by him, if he had not escaped by swimming hastily over the Mincio. Upon this unexpected disappointment, melancholy and dejected, he returned to Rome, to renew his petition; and, during his journey, seems to have composed his ninth eclogue. The celebrated eclogue, intituled "Pollio," was composed in 714. upon the following occasion. The consul Pollio on the part of Antony, and Mæcenas on the part of Cæsar, had made up the differences between them; by agreeing, that Octavia, half sister to Cæsar, should be given in marriage to Antony. This agreement caused an universal joy; and Virgil, in this eclogue, testified his. Octavia was with child by her late husband Marcellus at the time of this marriage; and, whereas the Sibylline oracles had foretold, that a child was to be born about this time, who should rule the world, and establish perpetual peace, the poet ingeniously supposes the child in Octavia's womb to be the glorious infant, under whose reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celebrated poem, the author with great delicacy at the same time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time consul, and therefore we are sure of the date of this eclogue, as it is known he enjoyed that high office in 714. In 715, Pollio was sent against the Parthini, a people of Illyricum; and during this expedition Virgil addressed to him a beautiful eclogue, called "Pharmaceutria." His tenth and last eclogue is addressed to Gallus. These were our poet's first productions; and we have been the more circumstantial in our account of some of them, as many particulars of his life are intimately connected with them.

Being in his 34th year, he retired to Naples, and laid the plan of his inimitable "Georgics," which he undertook at the entreaties of Mæcenas, to whom he dedicated them; not to rival and excel Hesiod, as he had lately done Theocritus, but on a noble and political motive, and to promote the welfare of his country. Great was the desolation occasioned by the civil wars: Italy was almost depopulated: the lands were uncultivated and unstocked: a famine and insurrection ensued: and Augustus himself hardly escaped being stoned by the people, who attributed this calamity to ambition. His wise and able minister therefore resolved, if possible, to revive the decayed spirit of husbandry, to introduce a taste for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the insinuating charms

of poetry. Virgil fully answered the expectations of his polite patron; for the “*Georgics*” contain all those masterly beauties that might be expected from an exalted genius, whose judgement and imagination were in full maturity and vigour, and who had leisure to give the last polish and perfection to his incomparable workmanship. They are divided into four books; and the subjects of them are particularly specified in the four first lines of the first book. Corn and ploughing are the subject of the first book, vines of the second, cattle of the third, and bees of the fourth.

He is supposed to have been in his 45th year when he began to write the “*Æneid*,” the design of which is thus explained by an able master in classical literature. Augustus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he chote to be called their father, he was, in every thing but the name, their king. But the monarchical form of government must naturally displease the Romans: and therefore Virgil, like a good courtier, seems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of some old prophecies that must have been very flattering to the Roman people, as promising them the empire of the whole world. He weaves these in with the most probable account of their origin, that of being descended from the Trojans. He shews, that *Æneas* was called into their country by the express order of the gods; that there was an uninterrupted succession of kings from him to *Romulus*; that *Julius Cæsar* was of this royal race, and that *Augustus* was his sole heir. The result of which was, that the promises made to the Roman people in and through this race, terminating in *Augustus*, the Romans, if they would obey the gods, and be masters of the world, were to yield obedience to the new establishment under that prince. The poem therefore may very well be considered as a political work: Pope used to say, “it was evidently as much a party-piece, as *Abfalom* and *Achitophel*,” and, if so, Virgil was not highly encouraged by *Augustus* and *Mæcenas* for nothing. The truth is, he wrote in defence of the new usurpation of the state; and all that can be offered in his vindication, which however seems enough, is, that the Roman government could no longer be kept from falling into a single hand, and that the usurper he wrote for was as good a one as they could have. But, whatever may be said of his motives for writing it, the poem has in all ages been highly applauded. *Augustus* was eager to peruse it before it was finished; and entreated him by letters to communicate it. *Macrobius* has preserved to us part of one of Virgil’s answers to the Emperor, in which the poet excuses himself; who

who however at length complied, and read himself the sixth book to the emperor, when Octavia, who had just lost her son Marcellus, the darling of Rome, and adopted son of Augustus, made one of the audience. Virgil had artfully inserted that beautiful lamentation for the death of young Marcellus, beginning with—"O nate, ingentem luctum ne quære tuorum"—but suppressed his name till he came to the line—"Tu Marcellus eris:" upon hearing which Octavia could bear no more, but fainted away, overcome with surprise and sorrow. When she recovered, she made the poet a present of ten sesterces for every line, which amounted in the whole to above 2000*l*.

The "*Æneid*" being brought to a conclusion, but not to the perfection our author intended to give it, he resolved to travel into Greece, to correct and polish it at leisure. It was probably on this occasion, that Horace addressed that affectionate ode to him—"Sic te Diva potens Cypri," &c. Augustus, returning victorious from the East, met with Virgil at Athens, who thought himself obliged to attend the emperor to Italy: but the poet was suddenly seized with a fatal distemper, which, being increased by the agitation of the vessel, put an end to his life as soon as he landed at Brundisium. He died Sept. the 22d, in his 52d year. He had ordered in his will, that the "*Æneid*" should be burnt, as an unfinished poem; but Augustus forbade it, and had it delivered to Varius and Tucca, with the strictest charge to make no additions, but only to publish it correctly. He died with such steadiness and tranquillity, as to be able to dictate his own epitaph in the following words:

"Mantua me genuit, Calabri rapuere, tenet nunc

"Parthenope: cecini Pascua, Rura, Duces."

His bones were carried to Naples, according to his earnest request; and a monument was erected at a small distance from the city. He was of a swarthy complexion, tall, of a sickly constitution, afflicted with frequent head-aches and spitting of blood, very temperate, sober, and chaste, whatever may have been surmised to the contrary. That he wrote in his youth some lascivious verses is not to be doubted, since the younger Pliny, who had done the same, justifies himself by his example; and, in his "*Bucolics*," he relates very criminal passions; but it does not thence follow that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was so very bashful, that he frequently ran

into the shops, to prevent being gazed at in the streets; yet so honoured by the Roman people, that once, coming into the theatre, the whole audience rose, out of respect to him. He was of a thoughtful and melancholy temper, spoke little, loved retirement and contemplation. His fortune was not only easy, but affluent: he had a delightful villa in Sicily, and a fine house and well-furnished library near Mæcenas's gardens on the Esquiline-Hill at Rome. He revised his verses with prodigious severity, and used to compare himself to a she bear, which licks her cubs into shape. He was so benevolent and inoffensive, that most of his contemporary poets, though they envied each other, agreed in loving and esteeming him; which, says Mr. Bayle, commands my admiration of him more than all he wrote. Among Caligula's follies we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to say, had neither wit nor learning, and whose writings and effigy he endeavoured to remove out of all libraries. The emperor Alexander Severus judged quite otherwise: he called him the Plato of the poets, and placed his picture with that of Cicero in the temple, in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birth-day, as Pliny relates, with greater solemnity than his own; and so did our Sir William Temple, who did "not wonder that the famous Dr. Harvey, when he was reading Virgil, should sometimes throw him down upon the table, and say, 'He had a devil.' With regard to the characteristical difference between Virgil and Homer, so much disputed, it may with truth be affirmed, that the former excelled all mankind in judgement, and the latter in invention. "Methinks the two poets," says Mr. Pope, "resemble the heroes they celebrate. Homer, boundless and irresistible as Achilles, bears all before him, and shines more and more, as the tumult increases: Virgil, calmly daring, like Æneas, appears undisturbed in the midst of the action, disperses all about him, and conquers with tranquillity. Or, when we look on their machines, Homer seems like his own Jupiter in his terrors, shaking Olympus, scattering the lightnings, and firing the heavens: Virgil, like the same power in his benevolence, counselling with the gods, laying plans for empires, and regularly ordering his whole creation."

The genuine and undisputed works of this poet are, ten "Eclogues, or Bucolics," four books of "Georgics," and the "Æneid" in twelve books. The "Culex," the "Cirris," and some smaller pieces, called "Catalecta," are subjoined to some editions of his works; particularly to that of Masvicius, with the notes of Servius, at Leewarden, 1717,

in 2 vols. 4to : which is perhaps the best edition of Virgil, although that of Burman, at Amsterdam, 1746, in 4 vols. 4to, bears a higher price. There are, besides these, several good ones; as the "Elzevir in 1636," 12mo; "De la Cerda's in 1642," folio; that "in Usum Delphini a Ruæo, 1675," 4to; the "Variorum edition at Leyden 1680," 3 vols. 8vo; and the edition of Heyne, republished in London in 1793: The versions of, and commentaries upon, his works are innumerable: those into our own language by Ogilby, Dryden, and Trapp, are well known: but Mr. Warton's edition in Latin and English, referred to above, is preferable to any of these, not on account of the translation only, but because the Latin text is correctly printed with it. The "Bucolics" and "Georgics" have also been published by Dr. John Martyn, F. R. S. Professor of Botany in Cambridge, with an English version in prose, and with useful and curious notes.

VITELLIO, or VITELLO, author of "A treatise on Optics," which is considerably esteemed, lived after the middle of the 13th century. He was a native of Poland, and was the first writer on the subject of Optics of any importance. He collected all that had been written on this subject by Euclid, Archimedes, and others. The best edition of his work is in 1572.

VITRINGA (CAMPEGE), the ornament of the university of Franeker, was author of many learned works. The principal of these are, "A Commentary on Isaiah," in 2 vols. folio; "Observationes Sacræ;" "Synagoga Vetus," &c. He died, in 1722, at Franeker. He had a son also, whose name was Campege Vitringa, and who obtained some reputation from a work called "Abrégé de la Théologie Naturelle."

VITRUVIUS (MARCUS VITRUVIUS POLLIO), a great and famous architect of antiquity, of whom however nothing is known but what is to be collected from his ten books "de Architectura," still extant. From the preface to the sixth book, we learn, that he was carefully educated by his parents, and instructed in the whole circle of arts and sciences; of which he speaks with great gratitude, laying it down as certain, that no man can be a complete architect without some knowledge and skill in every one of them. In the preface to the first he informs us, that he was known to Julius Cæsar; afterwards recommended by Octavia to her brother Augustus Cæsar; and that he was so favoured by this emperor as to be out of all fear of poverty as long as he lived: *ut ad exitum vitæ non haberet inopiæ timorem*. It is supposed, that he was born either at Rome or Verona; but it is not known which. His books of Architecture are addressed to Augustus Cæsar, and not only shew consummate skill in that particular science,

but also very uncommon genius and natural abilities. The style in which they are written is not equal to that of the Augustan age, but favors of something harsh and plebeian, as the critics have observed. Cardan, in his 16th book “*de subtilitate*,” ranks Vitruvius with eleven others, whom he supposes to have excelled all men in the force of genius and invention; and would not have scrupled to have given him the first place, if it could be imagined that he had delivered nothing but his own discoveries. His twelve, for the reader may be curious to know their names, are Archimedes, Aristoteles, Euclides, Scotus, Joannes Suiffet, surnamed the Calculator, Apollonius, Pergæus, Archytas of Tarentum, Mahomet Ibn Moses, the inventor of Algebra, Achindus, Heber of Spain, Galen, and Vitruvius.

The architecture of Vitruvius has been frequently printed.

Claude Perrault, the famous French architect, at the command of the Minister Colbert, made an excellent French translation of this work of Vitruvius, and added notes and figures. The first edition was published at Paris in 1673; the second, reviewed, corrected, and augmented, at the same place in 1684: both in folio.

VIVES (JOANNES LUDOVICUS), a very ingenious and learned man, was born at Valentia or Valenza in Spain, in 1492. He learnt grammar and classical learning in his own country; and went to Paris to study logic and philosophy. But Paris was the very worst place he could at that time have gone to; for there the students were wholly bent upon the method of the Schoolmen, which consisted in learning a great number of barbarous and unmeaning terms, and in disputing upon them forever. With these sophistical and vain babblings he was presently disgusted; and, going from Paris to Louvain, he there in 1519 published a book against them, intituled “*Contra Pseudo-Dialecticos*.” At Louvain he applied himself entirely to the Belles Lettres, and became very consummate therein. His reputation was such, that he was chosen to be preceptor to William de Croy, afterwards archbishop of Toledo, and cardinal, who died in 1521. July 1517 he was made, though then at Louvain, one of the first fellows of Corpus Christi college in Oxford, by the founder thereof; his fame being spread over England, as well on account of his great parts and learning as for the peculiar respect and favour with which queen Catharine of Spain honoured him. In 1522, he dedicated his “*Commentary upon St. Augustin de Civitate Dei*” to Henry VIII; which was so acceptable to that prince, that cardinal Wolsey, by his order, invited him over to England. He came in 1523, and was employed to teach the princess Mary polite literature and the Latin tongue: it was
for

for her use that he wrote "*De Ratione studii puerilis*," which he addressed to his patroness queen Catharine in 1523: as he did the same year "*De institutione fœminæ Christianæ*," written by her command. During his stay in England he resided a good deal at Oxford, where he was admitted doctor of law, and read lectures in that and the Belles Lettres. King Henry conceived such an esteem for him, that he accompanied his queen to Oxford, in order to be present at the lectures which he read to the princess Mary, who resided there: nevertheless, when Vives afterwards presumed to speak and write against the divorce of Catharine, Henry changed his countenance towards him, and even confined him six months in prison. Having obtained his liberty, he returned to the Netherlands, and resided at Bruges; where he married, and taught the Belles Lettres as long as he lived. The year of his death is disputed; but all seem agreed, that he died somewhere between forty and fifty.

Vives was one of the most learned men of his age; and some have affected to make him, Budæus, and Erasmus, the triumvirs as it were in the then republic of letters. They ascribed to each those peculiar qualities in which they supposed him to exceed the other; as, wit to Budæus, eloquence to Erasmus, judgement to Vives, and learning to them all. But Du Pin does not approve this division and adjustment of things: Erasmus, he says, was doubtless a man of finer wit, more extensive learning, and of a more solid judgement, than Vives; Budæus had more skill in the languages and in profane learning than either of them; and Vives excelled in grammar, in rhetoric, and in logic. But, however Du Pin may seem to degrade Vives, upon the comparison with Erasmus and Budæus, yet he has not been backward in doing justice to his merit. "*Vives*," says he, "was not only excellent in polite letters, a judicious critic, and an eminent philosopher; but he applied himself also to divinity, and was successful in it. If the critics admire his books '*de causis corruptarum artium*,' and '*de tradendis disciplinis*,' on account of the profane learning that appears in them, and the solidity of his judgement in those matters; the divines ought no less to esteem his books '*de Veritate Fidei Christianæ*,' and his Commentary upon St. Augustin '*de Civitate Dei*,' in which he shews, that he understood his religion thoroughly."

His writings were printed, in 2 vols. folio, at Basil, 1555: his Commentary upon St. Austin is not included, but has been published separately, though never well. It is perhaps at present the most useful of his works: there is a great deal of sacred and profane learning in it; and Scaliger certainly judged too severely of it, when he said, that "it might well

enough pass for an excellent work at the time it was written, but that now it is of no value at all."

VIVIANI (VINCENTIO), a great mathematician of Italy, was born of a noble family at Florence in 1621, and was instructed by the illustrious Galileo. The first work which he undertook was his "Divination upon Aristeus, who was contemporary with Euclid, and author of five books of Problems: "de locis solidis;" the bare propositions of which were collected by Pappus, but the books are entirely lost. He broke this work off before it was finished, in order to apply himself to another of the same kind, and that was, to restore the fifth book of Apollonius's "Conic Sections." While he was engaged in this, the famous Borelli found, in the library of the Great Duke of Tuscany, an Arabic manuscript, with a Latin inscription, which imported, that it contained the eight books of Apollonius's "Conic Sections," the eighth however of which was found to be wanting in it. He carried this manuscript to Rome, in order to translate it, with the assistance of a famous professor of the Oriental languages. Viviani, very unwilling to lose the fruits of his labours, procured a certificate that he did not understand the Arabic language, and knew nothing of that manuscript; and would not even suffer Borelli to send him an account of any thing relating to it. At last he finished his book, and published it in 1659, folio, with this title, "*De Maximis & Minimis Geometrica Divinatio in quantum Conicorum Apollonii Pergæi.*" He found that he had more than divined; for that he was superior to Apollonius himself. He was obliged to interrupt his studies for the service of his prince in an affair of great importance: it was, to prevent the inundations of the Tiber, in which Cassini and he were employed some time; but nothing was entirely executed. He was rewarded with a pension by the king of France; and he resolved upon this to finish his divination upon Aristeus, with a view to dedicate it to that monarch. He was honoured by Ferdinand II, Great Duke of Tuscany, with the title of first mathematician to his highness; a title the more glorious as Galileo had borne it. He resolved three problems in geometry, which had been proposed to all the mathematicians of Europe; and dedicated that work to the memory of Mr. Chapelain, under the title of "*Enodatio Problematum, &c.*" He proposed himself the problem of the squarable arch, which Mr. Leibnitz and the marquis de l'Hospital gave the solution of by the "*Calculus differentialis.*" In 1669, in the Royal Academy of Sciences, he was chosen to fill a place among the eight foreign associates. This new favour re-activated his zeal; and he published three books of his divination upon Aristeus at Florence in 1701, which he dedicated to the king

of France. It is a folio of 128 pages, intituled, "*De locis solidis secunda Divinatio Geometrica, in quinque libros, injuria temporum amissos, Aristæi senioris Geometræ.*" This was a second edition enlarged; the first was printed at Florence in 1673.

He died in 1703, aged 81. He laid out the fortune, which he had raised by the bounties of his Prince, in building a magnificent house at Florence; in which he placed a bust of Galileo, with several inscriptions in honour of that great man. His opinions, with regard to religion, were very erroneous and strange. for, as he owned to Mr. Monconys, he believed the necessity of all things, the nullity of evil, and the participation of the universal soul. But it is remarkable, that such sort of faith as this has prevailed among the better sort of the modern Italians, since the revival of Platonism there in the fifth century.

VOETIUS (GISBERT), a German divine, was born at Heusden in 1589; and, after exercising the ministry in his own country, quitted his station, to follow armies and instruct soldiers. In 1634, he was chosen at Utrecht professor of divinity and the Oriental languages; and maintained this situation, exercising some part of the time the functions of a minister, till 1677, when he died at the age of 87. He was the declared enemy of Descartes and his Philosophy, even to fanaticism. He accused him of Atheism, in several pieces he wrote against him; and the Magistrates of Utrecht were weak enough to countenance him so far as to condemn the Apologetical Letters of this philosopher. He was the author of several works, which are not now worth recording. His followers have been called Voetians, and have always been the greatest adversaries of the Cocceians.

VOISIN (DANIEL FRANCIS), chancellor of France, and keeper of the seals to Louis XIV. He was an excellent and upright magistrate, and is introduced here to perpetuate the following anecdote. The king had promised to forgive some worthless criminal under sentence of death; but Voisin refused to put the seal to the pardon: Louis remonstrated, but in vain. "Give me the seals," said the king; and, having sealed the pardon, returned them to his minister. "They are contaminated," said Voisin; and replaced them on the table; "I shall take them no more." On this Louis, with an exclamation of admiration, threw the pardon into the fire. "Now," said the chancellor, "I can properly take them: fire purifies every thing."

VOITURE (VINCENT), a most polite and elegant French writer, was the son of a wine-merchant, and born at Amiens in 1598. His fine parts and delicate taste for the Belles

Lettres made him very illustrious in an age which barbarism and ignorance yet hung over, and easily introduced him to the great and polite world. He was the first in France, distinguished for what is called a *bel esprit*; and, though this is all the merit of his writings, yet this merit was then great, not only because it was very uncommon, but especially useful in contributing to banish an uncultivated and Gothic taste, which then prevailed among the Literati of all orders. His great reputation opened his way to court, and procured him pensions and honourable employs. He was sent to Spain about some affairs, whence out of curiosity he passed over to Africa. He was mightily caressed at Madrid, where he composed verses in such pure and natural Spanish, that every body ascribed them to Lopez de Vega. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of Humorists; as he had been of the French academy in 1634. He was the person employed to carry the news of the birth of Lewis XIV. to Florence; and had a place in the household of that Monarch. He had several considerable pensions from the court; but the love of play kept him from being rich. He died in 1648. He wrote verses in French, Spanish, and Italian; and there are some very fine lines written by him, but they are but few. His Letters make the bulk of his works; and have been often printed in 2 vols. 12mo. They are elegant, polite, and easy; but, like the genius of the writer, without nerves or strength. Boileau praises Voiture excessively; and doubtless, considered as a polisher and refiner in a barbarous age, was a writer to be valued; yet every one, who does not make the whole merit of a writer to consist in fine turns and harmonious periods, will readily subscribe to the following criticism of Voltaire: "Voiture gave some idea," says he, "of the superficial graces of that epistolary style, which is by no means the best, because it aims at nothing higher than pleasantry and amusement. His two volumes of Letters are the mere pastime of a wanton imagination, in which we meet not with one that is instructive, not one that flows from the heart, that paints the manners of the times, or the characters of men: they are rather an abuse than an exercise of wit."

VOLKOF (FEODOR), the Garrick of Russia, whose talents for the stage were as great as those of Sumorokof for dramatic composition, was a tradesman's son at Yaroslaf. This surprising genius, who was born in 1729, having discovered very early proofs of great abilities, was sent for his education to Moscow, where he learnt the German tongue, music, and drawing. His father dying, and his mother marrying a second husband, who had established a manufacture of saltpetre

petre and sulphur, he applied himself to that trade; and, going upon the business of his father-in-law to Petersburg about 1741, his natural inclination for the stage led him to frequent the German plays, and to form an intimate acquaintance with some of the actors. Upon his return to Yaroslaf, he constructed a stage in a large apartment at his father-in-law's house; painted the scenes himself; and, with the assistance of his four brothers, acted several times before a large assembly. Their first performances were the scriptural histories composed by the archbishop of Rostof; these were succeeded by the tragedies of Lomonozof and Sumorokof; and sometimes satirical farces of their own composition against the inhabitants of Yaroslaf. As the spectators were admitted *gratis* at every representation, his father-in-law objected to the expence. Accordingly Volkof constructed in 1750, after his own plan, a large theatre, partly by subscription; and partly at his own risk: having supplied it with scenes which he painted himself, and dresses which he assisted in making, and having procured an additional number of actors, whom he regularly instructed, he and his troop performed with great applause before crowded audiences, who cheerfully paid for their admission. In 1752, the empress Elizabeth, informed of their success, summoned them to Petersburg, where they represented in the theatre of the court the tragedies of Sumorokof. In order to form the new troop to a greater degree of perfection, the four principal actors were placed in the seminary of the cadets, where they remained four years. At the conclusion of that period a regular Russian theatre was established at the court, three actresses were admitted, Sumorokof was appointed director, and 1000*l.* was allowed for the actors. Beside this salary, they were permitted to perform once a week to the public, and the admission-money was distributed among them without deduction, as the lights, music, and dresses, were provided at the expence of the empress.

The chief performances were the tragedies and comedies of Sumorokof, and translations from Moliere and other French writers. The company continued to flourish under the patronage of Catharine II.; and the salaries of the actors were gradually increased to 2200*l.* per annum. Volkof and his brother were ennobled, and received from their Imperial mistress estates in land: he performed, for the last time, at Moscow, in the tragedy of Zemira, a short time before his death, which happened in 1763, in the 35th year of his age. He equally excelled in tragedy and comedy; and his principal merit consisted in characters of madness. He was tolerably versed in music, and was no indifferent poet.

VOLMAR (ISAAC), the author of some memoirs, written in Latin, which contain the most remarkable transactions that happened at Munster and Osnabrugh from September, 1643, to January, 1648, between the Catholics and Protestants. He was Doctor of the Laws, Counsellor to the Archduke Ferdinand Charles, and President of his Chamber, was one of the Emperor's Plenipotentiaries at the Peace of Westphalia. He died in the year 1662. Wicquefort, in his Treatise of the Ambassador, says, he was one of the ablest ministers who assisted at the Peace; and commends him for his learning and great humanity, and his other virtues.

VOLTAIRE (MARIE-FRANCIS AROUET DE), gentleman of the bed-chamber to the king of France, antient chamberlain to the king of Prussia, and member of the academies of Paris, Rome, Florence, Bologna, London, &c. was born at Paris, February 20, 1694. His father, Francis Arouet, "was ancien notaire du Châtelet," and treasurer of the chamber of accounts; his mother, Mary-Margaret Daurmat. At the birth of this extraordinary man, who lived to the age of 85 years and some months, there was little probability of his being reared, and for a considerable time he continued remarkably feeble. In his earliest years he displayed a ready wit and a sprightly imagination: and, as he said of himself, made verses before he was out of his cradle. He was educated, under Father Poré, in the college of Lewis the Great; and such was his proficiency, that many of his *Essays* are now existing, which, though written when he was between twelve and fourteen, shew no marks of infancy. The famous Ninon de l'Enclos, to whom this ingenious boy was introduced, left him a legacy of 2000 livres to buy him a library. Having been sent to the equity-schools on his quitting college, he was so disgusted with the dryness of the law, that he devoted himself entirely to the Muses. He was admitted into the company of the Abbé Chaulieu, the Marquis de la Fare, the Duke de Sully, the Grand Prior of Vendôme, Marshal Villars, and the Chevalier du Bouillon; and caught from them that easy taste and delicate humour which distinguished the court of Lewis XIV. Voltaire had early imbibed a turn for satire; and, for some Philippics against the government, was imprisoned almost a year in the Bastille. He had before this period produced the tragedy of "Oedipus," which was represented in 1718 with great success; and the duke of Orleans, happening to see it performed, was so delighted, that he obtained his release from prison. The poet waiting on the duke to return thanks: "Be wise," said the duke, "and I will take care of you." "I am infinitely obliged," replied the young man; "but I intreat your
royal

royal highness not to trouble yourself any farther about my lodging or board." His father, whose ardent wish it was that the son should have been an advocate, was present at one of the representations of the new tragedy: he was affected, even to tears, embraced his son amidst the felicitations of the ladies of the court, and never more, from that time, expressed a wish that he should become a lawyer. About 1720, he went to Brussels with Madam de Rupelmonde. The unhappy but celebrated Rousseau being then in that city, the two poets met, and soon conceived an unconquerable aversion for each other. Voltaire said one day to Rousseau, who was shewing him "An Ode to Posterity," "This is a letter which will never reach the place of its address." Another time, Voltaire, having read a satire which Rousseau thought very indifferent, was advised to suppress it, lest it should be imagined that he "had lost his abilities, and preserved only his virulence." Such mutual reproaches soon inflamed two hearts already sufficiently estranged. Voltaire, on his return to Paris, produced, in 1722, his tragedy of "Mariamne" without success. His "Artemira" had experienced the same fate in 1720, though it had charmed the discerning by the excellence of the poetry. These mortifications, joined to those which were occasioned by his principles of imprudence, his sentiments on religion, and the warmth of his temper, induced him to visit England, where he printed his "Henriade." King George I, and more particularly the princess of Wales (afterwards queen Caroline), distinguished him by their protection, and obtained for him a great number of subscriptions. This laid the foundation of a fortune, which was afterwards considerably increased by the sale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an œconomy bordering on avarice, which he did not shake off till near the end of his life. On his return to France, in 1728, he placed the money he carried with him from England into a lottery established by M. Desforts, comptroller-general of the finances; he engaged deeply, and was successful. The speculations of finance, however, did not check his attachment to the Belles Lettres, his darling passion. In 1730, he published "Brutus," the most nervous of all his tragedies, which was more applauded by the judges of good writing than by the spectators. The first wits of the time, Fontenelle, La Motte, and others, advised him to give up the drama, as not being his proper forte. He answered them by publishing "Zara," the most affecting, perhaps, of all his tragedies. His "Lettres Philosophiques," abounding in bold expressions and indecent witticisms against religion, having been burnt by a decree of
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the parliament of Paris, and a warrant being issued for apprehending the author in 1733, Voltaire very prudently withdrew; and was sheltered by the Marchioness du Chatelet, in her castle of Cirey, on the borders of Champagne and Lorraine, who entered with him on the study of the "System" of Leibnitz, and the "Principia" of Newton. A gallery was built, in which Voltaire formed a good collection of natural history, and made an infinite number of experiments on light and electricity. He laboured in the mean time on his "Elements of the Newtonian Philosophy," then totally unknown in France, and which the numerous admirers of Des Cartes were very little desirous should be known. In the midst of these philosophic pursuits, he produced the tragedy of "Alzira." He was now in the meridian of his age and genius, as was evident from the tragedy of "Mahomet," first acted in 1741; but it was represented to the "procureur général" as a performance offensive to religion; and the author, by order of cardinal Fleury, withdrew it from the stage. "Merope," played two years after, 1743, gave an idea of a species of tragedy, of which few models have existed. It was at the representation of this tragedy that the pit and boxes were clamorous for a sight of the author; yet it was severely criticised when it came from the press. He now became a favourite at court, through the interest of Madam d'Étiolles, afterwards Marchioness of Pompadour. Being employed in preparing the festivities that were celebrated on the marriage of the Dauphin, he attained additional honours by composing "The Princess of Navarre." He was appointed a gentleman of the bed-chamber in ordinary, and historiographer of France. The latter office had, till his time, been almost a sinecure; but Voltaire, who had written, under the direction of the count d'Argenson, the "History of the War of 1741," was employed by that minister in many important negotiations from 1745 to 1747; the project of invading England in 1746 was attributed to him; and he drew up the king of France's manifesto in favour of the pretender. He had frequently attempted to gain admittance into the Academy of Sciences, but could not obtain his wish till 1746 [A], when he was the first who broke through the absurd custom of filling an inaugural speech with the fulsome adulation of Richelieu; an example soon followed

[A] "From my acquaintance with Lewis XV's mistress, Poisson [afterwards M^d Pompadour], in 1746, I obtained," says Voltaire, "rewards which had never been granted to my works or my services. I was deemed

worthy to be one of the forty useless members of the academy, was appointed historiographer of France, and created by the king one of the gentlemen in ordinary of his chamber.

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by other academicians. From the fatires occasioned by this innovation he felt so much uneasiness, that he was glad to retire with the marchioness du Chatelet to Luneville, in the neighbourhood of king Stanislaus. The Marchioness dying in 1749, Voltaire returned to Paris, where his stay was but short. Though he had many admirers, he was perpetually complaining of a cabal combined to filch from him that glory of which he was insatiable. "The jealousy and manœuvres of a court," he would say, "are the subject of conversation; there is more of them among the literati." His friends and relations endeavoured in vain to relieve his anxiety, by lavishing commendations on him, and by exaggerating his success. He imagined he should find in a foreign country a greater degree of applause, tranquillity, and reward, and augment at the same time both his fortune and reputation, which were already very considerable. The king of Prussia, who had repeatedly invited him to his court, and who would have given any thing to have got him away from Silesia, attached him at last to his person by a pension of 22,000 livres, and the hope of farther favour [B]. From the particular respect that was paid to him, his time was now spent in the most agreeable manner; his apartments were under those of the king, whom he was allowed to visit at stated hours, to read with him the best works of either antient or modern authors, and to assist his majesty in the literary productions by which he relieved the cares of government. But this happiness was soon at an end; and Voltaire saw, to his mortification, when it was too late, that, where a man is sufficiently rich to be master of himself, neither his liberty, his family, nor his country, should be sacrificed for a pension. A dispute which our poet had with Maupertuis, the president of the academy at Berlin, was followed by disgrace [c]. It has been said, that the king
of

[B] "I set out for Potzdam, in June 1750. Astolpha did not meet a kinder reception in the palace of Alcina. To be lodged in the same apartments that Marshal Saxe had occupied, to have the royal cooks at my command when I chose to dine alone, and the royal coachmen when I had an inclination to ride, were trifling favours. Our suppers were very agreeable. If I am not deceived, I think we had much wit. The king was witty, and gave occasion of wit to others [like our Falstaff]; and, what is still more extraordinary, I never found myself so much at my ease. I worked

two hours a day with his majesty, corrected his works, and never failed highly to praise whatever was worthy of praise, though I rejected the dross. I gave him details of all that was necessary, in rhetoric and criticism, for his use; he profited by my advice, and his genius assisted him more effectually than my lessons." VOLTAIRE.

[c] His leaving Potzdam he ascribes to this incident:—"One La Metrie, a physician, an atheist, and the king's reader, told his majesty, one day after the lecture, that there were persons exceeding jealous of my favour and fortune. 'Be quiet a while,' said Fre-
denic,

of Prussia dismissed him with this reproof: "I do not drive you away, because I called you hither; I do not take away your pension, because I have given it to you; I only forbid you my presence." Not a word of this is true; the fact is, that he sent to the king the key of his office as chamberlain, and the cross of the order of Merit, with these verses:

"Je les reçus avec tendresse;

"Je vous les rends avec douleur,

"Comme un amant jaloux, dans sa mauvaise humeur,

"Rend le portrait de sa maitresse."

But the king returned him the key and the ribbon. Things assumed a different aspect when he took shelter with the duchess of Saxe Gotha. Maupertuis, as Voltaire himself related, took the advantage of misrepresenting him in his absence; and he was detained by the king's order, at Francfort on the Maine, till he had given up a volume of "Royal Verses." Having regained his liberty, he endeavoured to negotiate a return to Paris; but this he was not able to accomplish, since one of his poems, which was both impious and obscene, had begun to make a noise. He was resident for about a year at Colwar, whence retiring to Geneva, he purchased a beautiful villa near that city, where he enjoyed the homages of the Genevans and of occasional travellers; and for a short time was infinitely charmed with his agreeable retirement, which the quarrels that agitated the little republic of Geneva compelled him soon to quit. He was accused of privately fomenting the disputes, of leaning towards the prevailing party, and laughing at both. Compelled to abandon

Jeric, 'we squeeze the orange, and throw it away when we have swallowed the juice.' La Metrie did not forget to repeat to me this fine apophthegm, worthy Dionysius of Syracuse! From that time I determined to take all possible care of the orange-peel.—I had about 12,000 louis to place out at interest, but was determined it should not be in the territories of my Alcina. I found an advantageous opportunity of lending them upon the estates which the duke of Wirtemberg possessed in France. The king, who opened all my letters, did not doubt of my intention to quit his service. The furor of rhyming, however, still possessing him, as it did Dionysius, I was obliged continually to pore, and again revise his

'History of Brandenburg,' and all the rest of his works. Maupertuis, who knew the anecdote of the orange-peel, spread a report, that I had said, 'the place of king's atheist was vacant' (by the death of La Metrie). This calumny did not succeed: but he afterwards added, I had also said, 'the king's poetry was bad;' and this answered his purpose. From this time forward, I found the king's suppers were no longer so merry; I had fewer verses to correct, and my disgrace was complete. I once more, however, supped, at his desire, like Damocles; after which I parted, with a promise to return, but with a firm design never to see him more."

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Les Delices [D] (which was the name of his country-house), he fixed himself in France, within a league of Geneva, in Le Pays de Gex, an almost savage desert, which he had the satisfaction of fertilising. The village of Ferney, which contained not above 50 inhabitants, became by his means a colony of 1200 persons, successfully employed for themselves and for the state. Numbers of artists, particularly watch-makers, established their manufactures under the auspices of Voltaire, and exported their wares to Russia, Spain, Germany, Holland, and Italy. He rendered his solitude still more illustrious by inviting thither the great niece of the famous Corneille, and by preserving from ignominy and oppression Sirven and the family of Calas, whose memory he caused to be restored. In this retirement Voltaire erected a tribunal, at which he arraigned almost all the human race. Men in power, dreading the force of his pen, endeavoured to secure his esteem. Aretin, in the 16th century, received as many insults as rewards. Voltaire, with infinitely more wit and address, obtained implicit homage. This homage, and some generous actions, which he himself occasionally took care to proclaim, either with a view that they should reach posterity, or to please the curious, contributed as much to extend his reputation as the marks of esteem and bounty he had received from sovereign princes. The king of Prussia, with whom he still maintained an uninterrupted correspondence, had his statue made in porcelain, and sent to him, with the word IMMORTALI engraven on its base. The empress of Russia sent him a present of some magnificent furs, and a box turned by her own hands, and adorned with his portrait and 20 diamonds. These distinctions did not prevent his sighs for Paris. Overloaded with glory and wealth, he was not happy, because he never could content himself with what he possessed. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incense and bustle of the capital, where he met with the most flattering reception. Such honours were decreed him by the academies as till then had been unknown; he was crowned in a full theatre, and distinguished by the public with the strongest enthusiasm. But the philosopher of fourscore soon fell a

[D] "There were two estates, about a league from Geneva, which had formerly enjoyed all the privileges of that city; and I had the good fortune to obtain a brevet from the king, by which those privileges were continued to me. At last I so managed my destiny, that I was independent in Switzerland, in

the territories of Geneva, and in France. I have heard much of liberty, but I do not believe there is an individual in Europe who had wrought his own freedom like me. Let those who will follow my example; or rather, those who can.

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victim to this indiscreet officiousness: the fatigue of visits and attendance at theatrical representations, the change of regiment and mode of living, inflamed his blood, already too much disordered. On his arrival, he had a violent hæmorrhage, which greatly impaired him. Some days before his last illness, the idea of approaching death tormented him. Sitting at table with the Marchioness de Villette, at whose house he had taken up his abode, after a solemn reverie, he said, "You are like the kings of Egypt, who, when they were at meat, had a death's head before them." On his arrival at Paris, he said, "he was come to seek glory and death;" and to an artist, who presented him the picture of his triumph, replied, "A tomb would be fitter for me than a triumph." At last, not being able to obtain sleep, he took a large dose of opium, which deprived him of his senses. He died May 30, 1778; and was buried at Sellices, a Benedictine abbey between Nogent and Troyes. The idle tales that have been told about his last moments are the more incredible, as nothing has transpired from his friends or relations that he said on the subject of religion. He confessed himself at the time he had the vomiting of blood, and even made a sort of profession of faith: this was supposed to be policy and illusion, and served only to shew the suppleness of this singular man; who was a Freethinker at London, a Cartesian at Versailles, a Christian at Nancy, and an Infidel at Berlin. In society, he was alternately an Aristippus and a Diogenes. He made pleasure the object of his researches; he enjoyed it, and made it the object of his praise; he grew weary of it, and turned it into ridicule. By the natural progress of such a character, he passed from a moralist to a buffoon, from a philosopher to an enthusiast, from mildness to passion, from flattery to satire, from the love of money to the love of luxury, from the modesty of a wise man to the vanity of an impious wit. It has been said, that by his familiarity with the great, he indemnified himself for the constraint he was sometimes under among his equals; that he had sensibility without affection; that he was voluptuous without passions, open without sincerity, and liberal without generosity. It has been said, that, with persons who were jealous of his acquaintance, he began by politeness, went on with coldness, and usually ended by disgust, unless perchance they were writers who had acquired reputation, or men in power, whom he had adroitness enough to attach to his interests. It has been said that he was steadfast to nothing by choice, but to every thing by irregular starts of fancy. "These singular contrasts," says M. Pelisson, "are not less evident in his physical than in his moral character. It has been remarkable, that his physiognomy partook of those of an eagle.

eagle and an ape : and who can say that this contrast was not the principle of his predominant taste for antithesis ? What an uncommon and perpetual change from greatness to meanness, from glory to contempt ! How frequently has he combined the gravity of Plato with the legerdemain of Harlequin !” Hence the name of MICROMEGAS, the title of one of his own crudities, which was given him by La Beaumelle, has been confirmed by the public voice. This is the portrait of an extraordinary personage ; and such was Voltaire, who, like all other extraordinary men, has occasioned some strong enthusiasts and eccentric critics. Leader of a new sect, having survived many of his rivals, and eclipsed, towards the end of his career, the poets his contemporaries ; he possessed the most unbounded influence, and has brought about a melancholy revolution in wit and morals. Though he has often availed himself of his amazing talents to promote the cause of reason and humanity, to inspire princes with toleration, and with a horror for war ; yet he too often exerted himself in extending the principles of irreligion and anarchy. The lively sensibility which animates his writings pervaded his whole conduct ; and it was seldom that he resisted the impressions of his ready and overflowing wit, or the first feelings of his heart. As a man of letters, he will undoubtedly stand in the first rank with posterity, for brilliancy of imagination, for astonishing ease, exquisite taste, versatility of talents, and extent of knowledge. The titles of his principal poetical performances are these : 1. “ The Henriade, in ten cantos.” 2. A great number of tragedies, of which the first was “ Oedipus,” in 1718, the last “ Irene,” in 1778. 3. Several comedies : of which the best are, “ L’Indiscret,” “ L’Enfant Prodigue,” and “ Nanine.” 4. Several operas, in which he did not particularly excel. 5. An endless variety of fugitive pieces in verse. His principal works are, 1. “ Essai sur l’Histoire Général,” which with “ Les Siècles de Louis XIV. et de Louis XV.” make 10 vols. 8vo. 2. “ L’Histoire de Charles XII.” 3. “ L’Histoire de Czar Pierre I.” 4. “ Mélanges de Littérature,” in many volumes. 5. “ Dictionnaire Philosophique,” “ Philosophie de l’Histoire,” and several other works of the same impious tendency. 6. “ Théâtre de Pierre et Thomas Corneille, avec des morceaux intéressans,” 8 vols. 4to. 7. “ Commentaire Historique sur les Oeuvres de l’Auteur de la Henriade, avec les Pièces originales et les preuves ;” a monument raised by Voltaire to his own vanity. He had indeed before this placed himself at the head of all the French writers in his “ Connoissance des beautés et des défauts de la Poésie et de l’Eloquence, 1749.” At the beginning of this “ Commentary” are some

letters which well deserved to see the light. There have been several editions of his works; but not many that can be commended. That however which is now splendidly printed in France, with the types of Baskerville, is as valuable as it is expensive.

VONDEL (JOSSE DU), a Dutch poet, born in 1587. He was a man of considerable abilities and indefatigable industry. He had few or no advantages from education; but by perseverance he obtained great facility of writing, and no inconsiderable animation. His works have been printed in nine volumes quarto. The principal of his performances are, 1. "The Capture of Amsterdam;" which, though wild and irregular, contains many brilliant passages. 2. "Palamedes, or Innocence oppressed;" which is an account of the death of Barneveldt, under the feigned name of Palamedes. This piece procured him the displeasure of prince Maurice; and a prosecution was commenced against the poet, which he compounded for a fine of 300 livres. Vondel was also author of some satires, which abounded with many acrimonious strokes against the members of the Reformed Religion. Like other poets, he neglected his worldly affairs, and suffered the usual inconveniences of embarrassed fortune. But he had also the usual consolation of the Muses, and was satisfied with the praises of his countrymen, and the pleasures of literary pursuits. He died in 1679, aged 91.

VOPISCUS (FLAVIUS), one of those Latin historians who are usually denominated *Historiæ Augustæ Scriptores*. He is superior to the rest in the elegance of his style and in the perspicuity of his manner; though far inferior in both to the writers of the Augustan age. He wrote the life of Aurelia, Tacitus, Florianus, and others. He was a native of Syracuse, and flourished at Rome in the reign of Dioclesian.

VORSTIUS (CONRADE), a learned divine, was born at Cologne in 1569; took his doctor's degree at Heidelberg; and, after many other preferments, succeeded Arminius in the divinity-chair at Leyden in 1611. This greatly alarmed the Calvinists, who roused the religious zeal of our James I. and prevailed with him to desire the republic of Holland to drive out such a heretic. He seemed to be more warmly interested in driving this professor out of the chair than in fixing his son-in-law on the throne of Bohemia; and caused Vorstius's book "de Deo" to be burnt at London and the two universities. He drew up a catalogue of the several heresies he had found in that work, and commanded his resident at the Hague to notify to the States, that he greatly detested those heresies, and those who should tolerate them. The States answered, that, if Vorstius maintained the errors laid to his charge, they would

would not suffer him to live among them. This answer did not appease the king; and he again pressed them with greater earnestness to banish Vorstius, though he should deny the errors laid to his charge; but, if he should own and persist in them, he was firmly of opinion, that burning was too mild a punishment for him. He declared, that, if they did not use their utmost endeavours to extirpate this rising heresy, he should publicly protest against such abominations; in quality of defender of the faith, should exhort all Protestant churches to join in one general resolution to extinguish and send to hell these abominable newly-broached heresies; and, with regard to himself, would forbid all his subjects to frequent so pestilential a place as the university of Leyden. To his menaces he added the terrors of his pen, and published a book against Vorstius; who replied in the most respectful terms; but at last, through the influence of the king's deputies, was declared unworthy of the professorship, divested of his employment, and sentenced to perpetual banishment by the synod of Dort. He lay concealed two years, and was often in danger of death from the zeal of furious bigots. At length, however, he found an asylum in the dominions of the duke of Holstein, who took the remains of the Arminians under his protection, and assigned them a spot of ground for building a city. He died at Toningen in 1622, with the strongest tokens of piety and resignation. His body was carried to Fredericstadt, the newly-raised city of the Arminians, where he was buried with considerable splendour. He wrote many things against the Roman Catholics as well as his own particular adversaries.

VOS (MARTIN DE), a Flemish painter in the fourteenth century. He was born at Antwerp, and was first entered in his profession under his father. Having made himself somewhat eminent in Flanders, he travelled to Venice, Rome, and Florence, where he made a collection of curious drawings of several sorts of vases made use of by the old Greeks and Romans at their entertainments, funerals, and sacrifices. At his return into Flanders he painted some of these old festival-solemnities, in which the disposition and lively representation of these vases were very ornamental to his performance. He was excellent at all sorts of paintings; and, as for drawings, those done by him were reckoned some of the best and most serviceable for the beginners in that profession. De Vos's colouring was strong and lively; his designing part natural and free, and his disposition judicious. He was so eminent in his business, that, when the prince of Parma made himself master of Antwerp, he made De Vos a visit, and sat to him. He died at Antwerp in 1604, being 70 years of age.

VOSSIUS (JOHN GERARDUS), a very learned and excellent man, was born in Germany, at a town in the neighbourhood of Heidelberg, in 1577. His father, not he, as some have asserted was a native of Ruremond; but, upon embracing the Reformed Religion, left that place, and went into the Palatinate, where he studied divinity, and became a minister in 1575. He removed to Leyden the year after this son was born, and was admitted a member of the university there. He made some removes after that, and settled at length at Dort; where he buried his first wife, married a second, and died about three months after. Gerard John Vossius was only in his eighth year when he lost his father; and the circumstances he was left in were not sufficient to do justice in an education to such excellent natural parts as his: however, he supplied all defects by his assiduity and unwearied application. He began his studies at Dort, and had Erycius Puteanus for his school-fellow; with whom he ever afterwards lived in the closest intimacy and friendship. He learned Latin, Greek, and Philosophy here. In 1595, he went to Leyden, where he pursued these studies, joining mathematics to them, and was made master of arts and doctor in philosophy in 1598. Then he applied himself to divinity and the Hebrew tongue; and, his father having left him a library well furnished with books of ecclesiastical history and theology, he was led at an early period to be deeply versed in these branches of knowledge. The curators of the academy were upon the point of choosing him professor of physic, when he was invited to be director of the college at Dort; which would have been thought a place of too much gravity and importance for so young a man, if there had not been something very respectable in his character.

He married a minister's daughter of Dort in February 1602, who died in 1607, having brought him three children. He married a second wife six months after, by whom he had five sons and two daughters. This fertility in Vossius, which was at the same time attended with a wonderful fertility in his pen, made Grotius say, with some pleasantry, that he did not know whether Vossius had a better knack at getting children or writing books: *scriberetne accuratius, an gigneret felicius?* These children were educated with the utmost care, so that his house was called the habitation of Apollo and the Muses. He had the misfortune to survive them all, except Isaac Vossius; and one of his daughters, a very accomplished person, came to an untimely end; for, having an inclination to slide, according to the custom of the country, upon the canals near Leyden, the ice broke under her, and she was drowned.

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In 1614, an attempt was made to draw him to Steinfurt, to be divinity-professor there; but the university of Leyden having named him at the same time to be director of the theological college, which the States of Holland had just founded in that town, he thought it better to accept this latter employ. Four years after, he was made professor of eloquence and chronology in the academy; which was a place more agreeable to his taste. Though he took all imaginable care to keep himself clear from the disputes about grace and predestination, which then ran high among the ministers of that country, yet his precautions did not avail, for he was entangled in spite of them. He had rendered himself suspected and obnoxious to the Gomarists, who had prevailed in the synod of Dort holden in 1612, because he had openly favoured the toleration of the Remonstrants; and because, in his history of the Pelagian controversy printed in 1618, he had affirmed, that the sentiments of St. Augustin upon grace and predestination were not the most antient, and that those of the Remonstrants were different from those of the Semi-Pelagians. He did not separate himself from the communion of the Anti-Remonstrants; yet they, knowing full well that he neither approved their doctrines nor their conduct, had him turned out at the synod of Tergou, holden in 1620. The year after, another synod was holden at Rotterdam; where it was ordered, that he should be received again, provided he would promise neither to do nor say any thing against the synod of Dort, and would also retract the errors advanced in his history of Pelagianism. They had hard work to bring him to do either of these; but putting a stop to his teaching pupils, and, occasioning him thereby a greater loss than his situation and circumstances could bear, they drew him in 1624 to make some promises of this kind.

But, whatever disgrace his Pelagian history might fix upon him, and whatever detriment it might be to him in Holland, it procured him both honour and profit from England, where it was by some exceedingly well received. Laud, archbishop of Canterbury, esteemed it infinitely; and obtained leave of king Charles I. for Vossius to hold a prebend in the church of Canterbury, while he resided at Leyden; which prebend did more than indemnify him for the damages he had sustained there. He came over to be installed, took a doctor of law's degree at Oxford, and then returned. This was in 1629. The town of Amsterdam, having formed a project, in 1630, of erecting an university, cast their eyes upon Vossius, whom they proposed to be as it were the foundation-stone of its reputation and credit. The town of Leyden complained loudly of this design, as injurious to their own university; which, they

said, had had the preference assigned to it above all the other towns of Holland, because Leyden had sustained in 1574 a long siege against the Spaniards; and they were still more averse to it, because they had no inclination to part with Vossius. The town of Amsterdam, however, carried their purpose into execution; and Vossius went thither, in 1633, to be professor of history. He died there in 1649, aged 72 years; after having written and published as many works as, when they came to be collected and printed at Amsterdam in 1695 and the five following years, amounted to 6 vols. in folio. His principal things are, "*Etymologicon Linguæ Latinæ*:" "*De Origine & Progressu Idololatriæ*:" "*De Historicis Græcis*:" "*De Historicis Latinis*:" "*De Arte Grammatica*:" "*De vitiis sermonis & glossæmatis Latino-Barbaris*:" "*Institutiones Oratoriæ*:" "*Institutiones Poeticæ*:" "*Ars Historica*:" "*De quatuor artibus popularibus, Grammaticæ, Gymnasticæ, Musicæ, & Graphicæ*:" "*De Philologia*:" "*De Universa Matheos natura & constitutione*:" "*De Philosophia*:" "*De Philosophorum sectis*:" "*De veterum poetarum temporibus*." Yet, voluminous as the works of Vossius are, they are not, as a certain author has judiciously observed, "to be ranked among those which are read for a certain time, and then consigned to dirt and vermin in the corner of a library: but they will be esteemed and read as long as there shall be men of taste and learning to read them."

The character of Vossius will be illustrated by a comparison between him and his son, at the end of the following article.

VOSSIUS (ISAAC), a man of great parts and learning, was the son of Gerardus John Vossius, and born of his second wife at Leyden, in 1618. The particulars of his life will be comprised in a short compass: he had no master but his father in any thing; and his whole life was spent in studying. His merit having recommended him to the notice of Christina of Sweden, the queen submitted to correspond with him by letters, and employed him in some literary commissions. He even made several journeys into Sweden by her order, and had the honour of teaching her majesty the Greek language: but, being there in 1562 with M. Huet and Bochart, she refused to see him, because she had heard that he intended to write against Salmasius, for whom she had a most particular regard. In 1663, he received a handsome present of money from Lewis XIV. of France, and the same time the following obliging letter from Mons. Colbert. "Sir, Though the king be not your sovereign, he is willing nevertheless to be your benefactor; and has commanded me to send you the bill of
exchange,

exchange; hereunto annexed, as a mark of his esteem, and as a pledge of his protection. Every one knows, that you worthily follow the example of the famous Vossius your father; and that, having received from him a name which hath rendered him illustrious by his writings, you will preserve the glory of it by yours. These things being known to his majesty, it is with pleasure that he makes this gratification of your merit," &c. After the death of his father, he was offered the history-professorship there; but refused it; preferring a studious retirement to any honours. In 1670, he came over to England, and was that year created doctor of laws at Oxford; "after he had been," says Wood, "with great humanity and friendship entertained by some of the chief heads of colleges, as his father had been before in 1629." In 1673, Charles II. made him canon of Windsor, assigning him lodgings in the castle, where he died Feb. the 10th, 1688. He left behind him the best private library, as it was then supposed, in the world; which, to the shame and reproach of England, was suffered to be purchased and carried away by the university of Leyden.

M. des Maizeaux, in his life of St. Evremond, has recorded several particulars relative to the life and character of Isaac Vossius, which it is proper to mention here. St. Evremond, he tells us, used to spend the summers with the court at Windsor, and there often saw Vossius; who, as St. Evremond described him, understood almost all the languages in Europe, without being able to speak one of them well; who knew to the very bottom the genius and customs of antiquity, yet was an utter stranger to the manners of his own times. He expressed himself in conversation as a man would have done in a commentary upon Juvenal or Petronius. He published books to prove, that the Septuagint version was divinely inspired; yet discovered, in private conversation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary, shewed that he did not. Yet, to see the frailty of the human understanding, he was in other respects the weakest and most credulous man alive, and ready to swallow, without chewing, any extraordinary and wonderful thing, though ever so fabulous and impossible. This is the idea which St. Evremond, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremond. He relates, that Dr. Harcard, dean of Windsor, with one of the canons, visited Vossius upon his death-bed, and pressed him to receive the sacrament; but could not prevail, though they begged of him at last, that, "if he would not do it for the love of God, he would at least do it for the

honour of the chapter." Somebody having asked him one day concerning the profession of a man of letters, whom he had formerly seen at his house, he bluntly replied, "*Eft sacrificulus in pago, & rusticos decipit:*" which may as well continue untranslated. Des Maizeaux relates another fact concerning Vossius, which he has received from good hands; namely, that, when Dr. Hascard pressed him to take the sacrament, he replied, "I wish you would instruct me how to oblige the farmers to pay me what they owe me: this is what I would have you do for me at present. Such sort of replies are said to have been common with him; and that once, when a brother of his mother was sick, and a minister was for giving him the communion, he opposed it, saying, "this is a pretty custom enough for sinners; but my uncle, far from being a sinner, is a man without vices."

As to his credulity and propensity to believe in the most implicit manner any thing singular and extraordinary, Mons. Renaudot, in his dissertations added to "*Anciennes Relations des Indes & de la Chine,*" relates, that Vossius, having had frequent conferences with the father Martini, during that Jesuit's residence in Holland for the printing his "*Atlas Chinois,*" made no scruple of believing all which he told him concerning the wonderful things in China; and that he did not stop where Martini stopped, but proceeded farther, even to infer as a certain fact the antiquity of the Chinese accounts above that of the books of Moses. Charles II, who knew his nature and character well, used to call him the strangest man in the world; for "there is nothing," the king would say, "which he refuses to believe, except the Bible;" and it is probable, that the noble author of the "*Characteristicks*" had him in his eye while he was writing the following paragraph. "It must certainly be something else than incredulity, which fashions the taste and judgement of many gentlemen, whom we hear censured as Atheists, for attempting to philosophise after a newer manner than any known of late. I have ever thought this sort of men to be in general more credulous, though after another manner, than the mere vulgar. Besides what I have observed in conversation with the men of this character, I can produce many anathematized authors, who, if they want a true Israelitish faith, can make amends by a Chinese or Indian one. If they are short in Syria or the Palestine, they have their full measure in America or Japan. Histories of Incas or Iroquois, written by friars and missionaries, pirates and renegadoes, sea-captains and trusty travellers, pass for authentic records, and are canonical with the virtuosos of this sort. Though Christian miracles may not so well satisfy them, they dwell with the greatest contentment on the prodigies of Moorish and

and Pagan countries." This perfectly corresponds with the nature and character of Isaac Vossius, whomsoever lord Shaftesbury might mean to describe.

His works, though very numerous, are yet neither so numerous nor so useful as his father's: indeed he wrote very little that is of any use at all. His first publication was "*Periplus Scylacis Caryandensis & Anonymi Periplus Ponti Euxini, Græce & Latine, cum notis.* Amst. 1639," 4to. This was only in his twenty-first year; yet James Gronovius judged his notes worth inserting in the new augmented edition which he gave of these authors at Leyden 1697, under the title of "*Geographia antiqua,*" in 4to. The year after, 1640, he published "*Justin,*" with notes, at Leyden, in 12mo. This was also a work of his youth. "*Ignatii Epistolæ, & Barnabæ Epistola, Græce & Latine, cum notis,* Amst. 1646," in 4to. He was the first who published the genuine epistles of Ignatius; and he did it from a Greek manuscript in the library at Florence, which was found to agree exactly with the antient Latin version which archbishop Usher had published two years before. His notes have been inserted in Le Clerc's edition of the "*Patres Apostolici.*" "*Pomponius Mela de situ orbis, cum observationibus,* Hagæ Com. 1648," 4to. Salmasius is very much abused in these notes. "*Dissertatio de vera ætate mundi, &c.* Hagæ Com. 1659," 4to. This dissertation, in which it is attempted to establish the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius; to whom Vossius replied in "*Castigationes ad Scriptum Hornii de ætate Mundi,* Hagæ Com. 1659," 4to. Hornius defended what he had written, the same year; and Vossius, the same year, replied to him again in "*Auctiarum Castigationum, &c.*" 4to. Hornius was not however to be silenced, but published another piece, still in the same year; and then father Pezron took up and maintained the opinion of Vossius, in his finely-written book, intituled, "*L'Antiquité de temps rétablie,* in 1661." Vossius published "*De Septuaginta Interpretibus, eorumque translatione & chronologia Dissertationes;*" and, in 1663, "*Appendix ad hunc librum, seu Responsiones ad objecta variorum Theologorum:*" both in 4to. His next publications were upon philosophical subjects, as "*de luce,*" "*de motu marium & ventorum,*" "*de Nili & aliorum fluminum origine;*" which are of little consequence. "*De Poematum cantu & viribus Rythmi,* Oxon. 1673," in 8vo. There are some very curious things in this piece. "*De Sibyllinis aliisque, quæ Christi natalem præcessere, Oraculis,* Oxon. 1679: reprinted in "*Variarum Observationum Liber.*" "*Catullus, & in eum Isaaci Vossii Observationes,* Lond.

Lond. 1614," 4to. There is a great deal of erudition as well as a great deal of obscenity in these notes of Vossius. The greatest part of a treatise by Adrian Beverland "de prostibulis veterum," the printing of which had been prohibited, was inserted in them; which being known, the press was stopped from proceeding any farther; and the edition, though begun and carried on in Holland, was brought over to England to be finished; as may appear from the different characters of the end, the title, and the preface. In 1685, he published a thin quarto volume at London, intituled, "*Variarum Observationum Liber*," in which are contained the following dissertations: "De Antiquæ Romæ & aliarum quarundum urbium magnitudine; De Artibus & Scientiis Sinarum; De Origine & Progressu Pulveris Bellici apud Europæos; De Triremium & Liburnicarum constructione; De emendatione Longitudinum; De patefacienda per Septentrionem ad Japonensis & Indos navigatione; De apparentibus in Luna circulis; Diurna Telluris conversione omnia gravia ad medium tendere:" to which are subjoined, "De Sibyllinis Oraculis, Responsio ad Objecta nuperæ Criticæ Sacræ," and "Ad iteratas P. Simonii objectiones altera Responsio." Vossius's propensity to the marvellous, and his prejudices for antiquity, appear from the first page of this book of various observations; where he tells us, that antient Rome was twenty times as big as Paris and London put together are at present; and assigns it fourteen millions of inhabitants; which however is nothing in comparison of the single town of Hanchou in China, whose inhabitants, he assures us, amount to twenty millions, besides the suburbs. We may say of this "*Variarum Observationum Liber*," as we may of Isaac Vossius's works in general, that they all shew ingenuity and learning, and that there are in them some singular and striking observations; but that yet very little knowledge is to be drawn from, and very little use to be made of them. "Observationum ad Pomponium Melam appendix: accedit ad tertias P. Simonii objectiones Responsio, &c. Lond. 1686," 4to. James Gronovius, having used Vossius ill in his edition of "*Mela*," at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humfrey Hody is also answered, in a short piece contained in this publication; who had advanced something against Vossius's notions of the Septuagint version, in his "*Dissertatio contra Historiam Aristæ de LXX. Interpretibus*," printed at Oxford, 1685."

The reader is probably now ready to conclude, that great parts and great learning are allotted to some men for very little purposes; since, out of the numerous productions of Isaac Vossius, there is scarcely one of any use to mankind, or which even was so at the time of its publication.

The journalists of Trevoux having contrasted the different natures of Gerard and Isaac Vossius, by drawing a parallel between them, and as this contrast very well illustrates the character of each, it will make a proper conclusion to our account of these two great men. "Nothing," say they, "can be more opposite than the characters of this father and son; nothing more different than the make of their understandings. In the father, judgement prevails; in the son, imagination: the father labours slowly; the son goes on with ease: the father distrusts the best-founded conjectures; the son loves nothing but conjectures, and these bold and daring; the father forms his opinions upon what he reads; the son conceives an opinion, and then reads; the father endeavours to penetrate the sense of the author he cites, and pays a proper deference to their authority, as to masters; the son imposes his own sense on these authors, and regards them as slaves, who ought to give testimony as he would have them; the father's aim was to instruct; the son's to parade and make a noise; truth was the father's darling object; novelty the son's. In the father, we admire vast erudition, orderly arranged and clearly expressed; in the son, a dazzling turn of style, singular thoughts, and a vivacity, which even pleases in a bad cause: the father has written good books; the son has written curious books. Their hearts also were as unlike and different as their heads. The father was a man of probity, and regular in his manners; was unhappily born a Calvinist, yet had the service of his religion always in his view, discovered many of its errors, and approached as nearly to the true faith as mere reason could enable him. The son was a libertine both in principle and practice, made religion the object of his insults, and only studied to find out the weak sides of it: his obscene and shameful notes upon Catullus, printed at the close of his life, shew also plainly enough what kind of man he was."

VOSSIUS (DIONYSIUS), born at Dort, and brother of the former, became learned in the Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spanish, languages; and there is of his, among other small things, "*Maimonides de Idololatria, cum Latina versione & notis*," printed at the end of his father's work "*de origine & progressu Idololatriæ*;" and some notes upon Cæsar's Commentaries, to be found in the edition of "Grævius, at Amsterdam, in 1697."

VOSSIUS (GERARD), a very learned man, whom some have confounded with John Gerard Vossius: but he was a different person, and does not appear to have been related to the family of Gerard. He was an ecclesiastic of the church of Rome, employed in some considerable offices under the popes, and died at Liege, where he was born in 1609. He published
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a Latin commentary upon "Cicero in Somnium Scipionis," at Rome, 1575; and all the works of Gregory Thaumaturgus, Ephrem Syrus, and some pieces of John Chrysostom and Theodoret, with Latin versions and notes.

VOUET (SIMON), a French painter, very celebrated in his day, was born at Paris in 1582, and bred up under his father, who was a painter also. He knew so much of his art, and was in such repute at twenty years of age, that Mons. de Sancy, who was going ambassador to Constantinople, took him with him as his painter. There he drew the picture of the grand signor; and, though it was impossible to do it otherwise than by the strength of memory, and from a view of him at the ambassador's audience, yet it was extremely like. Thence he went to Venice; and afterwards, settling himself in Rome, became so illustrious in his profession, that, besides the favours which he received from pope Urban VIII, and the cardinal his nephew, he was chosen prince of the Roman academy of St. Luke. He stayed fourteen years in Italy; and then, in 1627, Lewis XIII, who, in consideration of his capacity, had allowed him a pension all the while he was abroad, sent for him home to work in his palaces. He practised both in portraits and histories; and furnished some of the apartments of the Louvre, the palaces of Luxemburg and St. Germain, the galleries of cardinal Richelieu, and other public places, with his works. His greatest perfection lay in his agreeable colouring, and his brisk and lively pencil; otherwise he was but very indifferently qualified. He had no genius for grand compositions, was unhappy in his invention, unacquainted with the rules of perspective, and understood but little of the union of colours, or the doctrine of lights and shadows. Nevertheless, France is indebted to him for destroying the insipid and barbarous manner which then reigned, and for beginning to introduce a good goût. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, fall into it, and brought him disciples from all parts. Most of the succeeding painters, who were famous in their profession, were bred up under him: as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Fresnoy, and several others, whom he employed as assistants: for, it would be wonderful to reflect, what a prodigious number of pictures he drew, if it was not remembered, that he had a great many disciples, whom he trained to his manner, and who well knew how to execute his designs. He had the honour also, not to be forgotten, to instruct the king himself in the art of designing.

He died, rather worn out with labour than years, in 1641, aged 59. Dorigny, who was his son-in-law, as well as his pupil,

pupil, engraved the greatest part of his works. He had a brother, whose name was Aubin Vouet, who painted after his manner, and was a tolerable performer.

VROON (HENRY CORNELIUS), a Dutch painter, was born at Haerlem in 1566. In a voyage to Spain he was shipwrecked on the coast of Portugal. Relating at Lisbon the danger he had escaped, a portrait-painter there engaged him to draw the storm he described, in which he succeeded so happily, that it was sold to a nobleman for a considerable price. Vroon continued to be employed; and improved so much in sea-pieces, that having got money, and returning home, he applied himself entirely to that style of painting. At this period, the great earl of Nottingham, lord-high-admiral of England, whose defeat of the Spanish armada had established the throne of his mistress, being desirous of preserving the detail of that illustrious event, had bespoken a suit of tapestry, describing the particulars of each day's engagement. Vroon was engaged to draw the designs, and came to England to receive instructions. The excellence of the performance, obvious to the public eye, makes encomiums unnecessary. It was during the republic that this noble trophy was placed in a temple worthy of it, the house of lords, which was then used for committees of the commons. Mr. Walpole, from whom the above extract is taken, has not certified the date of Vroon's death.

URCEUS (ANTHONY CODRUS), a most learned and unfortunate Italian, was born at Ravenna, according to Pierius Valerianus; but Gesner, quoting Bartholomew of Bologna, declares, that he was born in 1446 at Herberia, a small town about seven miles from Modena. He deserves to be mentioned, not so much on account of the monuments of literature which he has left, as to shew, for he is a striking instance of it, what miseries men bring upon themselves by setting their affections unreasonably on trifles. This learned man lived at Forli, and had an apartment in the palace. His room was so very dark, that he was forced to use a candle in the day-time; and one day, going abroad without putting it out, his library was set on fire, and some papers which he had prepared for the press were burned. The instant he was informed of this ill news, he was affected even to madness. He ran furiously to the palace; and, stopping at the door of his apartment, he cried aloud, "Christ Jesus! what mighty crime have I committed? whom of your followers have I ever injured, that you thus rage with inexpiable hatred against me?" Then, turning himself to an image of the Virgin Mary near at hand, "Virgin," says he, "hear what I have to say: for I speak in earnest, and with a composed spirit. If I shall
happen

happen to address you in my dying moments, I humbly intreat you not to hear me, nor to receive me into heaven; for, I have determined to spend all eternity in hell." Those who heard these blasphemous expressions endeavoured to comfort him, but all to no purpose; for, the society of mankind being no longer supportable to him, he left the city, and retired, like a savage, to the deep recesses of the wood. Some say he was murdered there by ruffians; others, that he died at Bologna in 1500, after much contrition and penitence. His works, printed at Basil in 1540, consist of speeches, letters, and poems: to which is prefixed an account of his life, by Bartholomew Blanchinus, of Bologna.

URSINUS (ZACHARY), was one of the most celebrated Protestant divines of the 16th century. He was born at Breslau in Silesia in 1534. Having made great progress in his studies, he was sent to Wirtemberg in 1550, where he prosecuted his literary pursuits for seven years, and where he obtained the friendship and affection of Melancthon. Ursinus followed Melancthon to the conference at Worms in 1557; whence he went to Geneva, and afterwards to Paris. At this place he remained some time, as well to acquire the language as to study Hebrew under John Mercerus. In 1558, he was invited by the magistrates of Breslaw to preside over their academy; and this situation he accepted and adorned. When the discovery was made that he was not a perfect Lutheran, he became the object of much persecution and controversy. To avoid this, Ursinus left Breslaw, and went to Zurich, where he was received with much honour and affection by Gesner, Bullinger, and other eminent characters. Hence he was invited by the university of Heidelberg in 1561, to instruct students in their Collegium Sapientiae. Here also he was made professor of common places, and took his degree of doctor of divinity. In this honourable situation he continued till the year 1568. The elector palatine Frederic III. became his protector; and at his order Ursinus composed the catechism of the palatinate, against which the more rigid Lutherans raised numerous clamours. On the death of this prince, Ursinus was obliged to leave Heidelberg; and prince Lewis could not suffer any minister to remain there who was not a rigid Lutheran. He accordingly went to Neustadt, to be professor of divinity in the school erected there by prince Casimir. Here also he gave private lectures in logic, and wrote several books. His health began now to be exceedingly impaired, and he died at Neustadt in 1583, in only the 49th year of his age. Bayle says he was a laborious and modest, though a very passionate, man: he had a lively genius,

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a considerable stock of learning, and a remarkable dexterity in answering questions of perplexity and difficulty.

URSUS (NICOLAS RAIMARUS), a very extraordinary person, and distinguished in the science of astronomy, was born at Henstedt in Dithmarsen, which is part of the dukedom of Holstein, about 1550. He was a swineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours he could spare from his hogs in learning to read and write. He afterwards applied himself to the study of learning the languages; and, having a strong genius, made a very swift progress in Latin and Greek. He also learned the French tongue, the mathematics, astronomy, and philosophy; and most of them without the assistance of a master. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584, and on the frontiers of Pomerania and Poland in 1585. It was in this last place that he invented a new system of astronomy, very little different from Tycho Brahe. He communicated it in 1586 to the landgrave of Hesse, which gave rise to a terrible dispute between him and Tycho Brahe. Tycho charged him with being a plagiarist; who, as he related, happening to come with his master into his study, saw there, on a piece of paper, the figure of his system; and afterwards insolently boasted, that himself was the inventor of it. Ursus, upon this accusation, wrote furiously against Tycho; called the honour of his invention into question, ascribing the system which he pretended was his own to Apollonius Pergæus; and in short abused him in so brutal a manner that he was going to be prosecuted for it. He was afterwards invited, by his imperial majesty, to teach the mathematics in Prague, from which city, to avoid the presence of Tycho Brahe, he withdrew silently in 1589, and died soon after. He wrote several works, which discover the marks of his hasty studies; his erudition being indigested, and his style incorrect, as is almost always to be observed in the ὀψιμαθεὶς, or “late-learned.”

USHER (JAMES), archbishop of Armagh in Ireland and a most illustrious prelate, as well for his piety and other virtues, as for his great abilities and profound erudition, was descended from a very antient family, and born at Dublin, Jan. the 4th, 1580. His father was one of the six clerks in chancery; his mother the daughter of James Stanihurst, thrice speaker of the house of commons, recorder of the city of Dublin, and one of the masters in chancery. This gentleman is memorable for having first moved queen Elizabeth to found and endow a college and university at Dublin; in which he was vigorously seconded by Henry Usher, archbishop of Armagh, who was James Usher's uncle, and a very wise and

learned prelate. James discovered great parts and a strong passion for books from his infancy; and this remarkable circumstance attended the beginning of his literary pursuits, that he was taught to read by two aunts, who had been blind from their cradle. At eight years of age he was sent to a school, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen, who were placed at Dublin by king James I, then only king of Scotland, to keep a correspondence with the Protestant nobility and gentry there, in order to secure an interest in that kingdom, when queen Elizabeth should die. The queen being suspicious, and not fond of king James, it was thought expedient for them to assume some disguise; and so they took up the employment of school-masters, which were very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the the bed-chamber to king James; and Mr. Hamilton was created viscount Clandebois.

Having continued five years under these excellent masters, for he ever afterwards spoke of them with honour, and having made a progress far beyond his age, he was admitted into the college of Dublin, which was finished that very year, 1593. He was one of the three first students who were admitted; and his name stands to this day in the first line of the roll. Here he learned logic, and the philosophy of Aristotle, under Mr. Hamilton, one of his masters, who was now made professor of the university: and though, as we are told, his love of poetry and cards retarded his studies for some time, yet he soon recovered himself from these habits, and applied to books again with great vigour. He is said to have been wonderfully affected with that passage in Cicero, "*Nescire quid antea quam natus sis acciderit, id est semper esse puerum;*" that is, "to know nothing of what happened before you were born is to be always a boy:" and Sleidan's book, "*de quatuor imperiis,*" inspired him with a strong passion for the study of history, in which he afterwards became superlatively excellent. At fourteen years of age he began to make extracts from all the historical books he could meet with, in order to fix the facts more firmly in his memory; and, between fifteen or sixteen, he had made such a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his "*Annals,*" which have since been published.

Some time before he was bachelor of arts, he had read Stapleton's "*Fortress of Faith;*" and, finding that author confident in asserting antiquity for the tenets of Popery, and in taxing our church with novelty in what it dissented from theirs, he was greatly at a loss within himself where the truth lay.

lay. He took it for an undeniable truth, as his historian says, that the antient doctrines must needs be the right, as the nearer the fountain the purer the streams; and that errors sprang up as the ages succeeded, according to that known saying of Tertullian, "*Verum quodcunque prius, adulterum quodcunque posterius.*" Bishop Jewel had adopted the same principle before him; and a blind deference to the authority of the fathers, which prevailed in their days and long after, kept these great men from perceiving, that the question concerning doctrines is not how antient but how true those doctrines are: and that antiquity was very improperly made the standard and test of their truth, since the first fathers, and Tertullian who is quoted upon this occasion more than any of them, are in reality found to be as full of errors as the last. This, however, did not enter into Usher's head; who, far from suspecting that the fathers could give any countenance to Popery, did rather believe that Stapleton had misquoted them, at least had wrested and tortured them to his own sense. This made him then take up a firm resolution, that in due time (if God gave him life) he would himself read all the fathers, and trust none but his own eyes in searching out their sense: which great work he afterwards began at twenty years of age, and finished at thirty-eight; strictly confining himself to read such a portion every day, from which he suffered no occasion to divert him.

The earl of Essex being now come over lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a solemn act for his entertainment; and Usher, being then bachelor of arts, was appointed to keep it, which he did with great applause. But, while he was busily employed in these studies and great designs to fit himself for the ministry, his father's inclinations lay unluckily towards the common law. He had all along designed his son for this study, and was about to send him over to the English inns of courts, in order that he might there cultivate it the better; but, dying in 1588, left him at liberty to pursue his own inclinations, which led him strongly to divinity. The paternal inheritance that was now fallen into his hands did not give the least interruption to his purpose; for, finding it somewhat incumbered with law-suits and sisters portions, and fearing those might prove a hindrance to his studies, which were the one thing only that he cared for, he gave it up to his brothers and sisters; only reserving so much of it as might enable him to buy some books, and afford him a competent maintenance in the college.

And now, being settled to his liking, and freed from worldly connexions and cares, he devoted himself entirely to

the pursuit of all literature, human and divine ; and did so much increase in all sorts of knowledge, that his fame went abroad, and he soon became an example of piety, modesty, and learning. There was at that time a daring and learned Jesuit, one Henry Fitz Symonds, then a prisoner in Dublin-Castle, who sent out a challenge, defying the ablest champion that should come against him, to dispute with him about the points in controversy between the Roman and the Protestant churches. Uther, though but in his 19th year, accepted the challenge ; and accordingly they met. The Jesuit despised him at first, as but a boy ; yet, after a conference or two, was so very sensible of the quickness of his wit, the strength of his arguments, and his skill in disputation, as to decline any farther contest with him. This appears from the following letter of Usher, which Dr. Parr has inserted in his life ; and which serves also to confute those who have supposed that there was not any actual dispute between them. “ I was not purposed, Mr. Fitz-Symonds, to write unto you, before you had first written to me, concerning some chief points of your religion, as at our last meeting you promised ; but, seeing you have deferred the same, for reasons best known to yourself, I thought it not amiss to inquire farther of your mind, concerning the continuation of the conference begun betwixt us. And to this I am the rather moved, because I am credibly informed of certain reports, which I could hardly be persuaded should proceed from him, who in my presence pretended so great love and affection unto me. If I am a boy, as it hath pleased you very contemptuously to name me, I give thanks to the Lord, that my carriage towards you hath been such as could minister unto you no just occasion to despise my youth. Your spear belike is in your own conceit a weaver’s beam, and your abilities such, that you desire to encounter with the stoutest champion in the host of Israel ; and therefore, like the Philistine, you condemn me as being a boy. Yet this I would fain have you know, that I neither came then, nor now do come unto you, in any confidence of any learning that is in me ; in which respect, notwithstanding, I thank God I am what I am : but I come in the name of the Lord of Hosts, whose companies you have reproached, being certainly persuaded, that even out of the mouths of babes and sucklings he was able to shew forth his own praises. For the farther manifestation thereof, I do again earnestly request you, that, setting aside all vain comparisons of persons, we may go plainly forward in examining the matters that rest in controversy between us ; otherwise I hope you will not be displeased, if, as for your part you have begun, so I also for my own part may be bold, for the clearing of myself and the truth which I profess,

profess, freely to make known what hath already passed concerning this matter. Thus intreating you in a few lines to make known unto me your purpose in this behalf, I end; praying the Lord, that both this and all other enterprises that we take in hand may be so ordered as may most make for the advancement of his own glory and the kingdom of his son Jesus Christ.

“ Tuus ad Aras usque,

“ JAMES USHER.”

In 1600, he was received master of arts; and, in 1601, though under canonical age, yet on account of his extraordinary attainments, was ordained both deacon and priest by his uncle Henry Usher, then archbishop of Armagh. Not long after, he was appointed to preach constantly before the state at Christ-church in Dublin on Sundays in the afternoon; when he made it his business to canvass the chief points in dispute between the Papists and the Protestants. He vehemently opposed a toleration, which the former were then soliciting, and some were consenting to; of which he gave his opinion from these words of Ezekiel, “ And thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year:” iv. 6. They are part of Ezekiel's vision concerning the destruction of Jerusalem and of the Jewish nation, which he applied thus to the state of Ireland: “ From this year I reckon forty years; and then those, whom you now embrace, shall be your ruin, and you shall bear their iniquity.” Which, being then uttered in a sermon, says Dr. Parr, seemed only the random-thought of a young man, who was no friend to Popery; but afterwards, at the end of forty years, namely in 1641, when the Irish rebellion broke out and many thousand Protestants were murdered, it passed for something more than a random-thought, and was considered by many as even prophetic.

In 1603, he was sent over to England with Dr. Luke Chalonier, in order to purchase books for the library at Dublin; and found Sir Thomas Bodley at London, employed in the same manner for his newly-erected library at Oxford. Three years after, he took another voyage to England, to furnish himself with books and manuscripts, which he wanted for his inquiries into English history. In 1607, he took the degree of bachelor of divinity, and soon after was made chancellor of St. Patric's, Dublin, by Dr. Loftus the archbishop; and in this place Mr. Camden found him in 1607, when he was publishing the last edition of his “ Britannia;” in which, speaking of Dublin, he concludes thus: “ Most of which I acknowledge to owe to the diligence and labour of James Usher, chancellor of the church of St. Patric, who in various learning

and judgement far exceeds his years." The same year, 1607, he was chosen divinity-professor in the university of Dublin; which office he sustained thirteen years, reading lectures weekly throughout the year. In 1609, he made a third voyage to England, and became acquainted with the most eminent and learned men there; with Camden, Selden, Sir Robert Cotton, Lydiat, Dr. Davenant, &c. after which he constantly came over into England once in three years, spending one month at Oxford, another at Cambridge, and the rest of his time at London, chiefly in the Cottonian library. In 1610, he was unanimously elected provost of Dublin college; but refused to accept that post, being apprehensive of its hindering him in those great designs he had then in hand for the promotion of learning and true religion.

In 1612, he took his doctor of divinity's degree; and the next year, being at London, published his first work, which was intitled, "*De Ecclesiarum Christianarum Successione & Statu*," in 4to. One of the commonest, yet certainly one of the silliest, objections, urged by the Papists against the Protestants, is, that "the Protestants had no religion before Luther." Jewel, bishop of Salisbury, therefore endeavoured to shew, that the principles of Protestants are agreeable to those of the fathers of the six first centuries. Usher's design was to finish what Jewel had begun, by shewing that from the sixth century to the Reformation, namely, for 900 years, Christ has always had a visible church of true Christians, who had not been tainted with the errors and corruptions of the Roman church; and that these islands owe not their Christianity to Rome. This was a terrible way of defending Protestantism, being a way in which it never can be defended so as to bring the controversy to any clear and decisive issue; and all proceeding from an extravagant opinion of the fathers and their authority, and from a mistaken notion of the term 'Church.' How much better have Daille and Chillingworth apprehended the true nature of this controversy, who, paying no more deference to the fathers than what is properly their due, and conceiving no other notions of a church than the sacred writings suggest, have set up the Bible as the only standard, and rejected all doctrines which will not abide that test? Usher's work in the mean time had great merit, and was justly had in esteem by the learned of all orders; being solemnly presented by archbishop Abbot to king James as the eminent first fruits of the college of Dublin. Our author, however, had not an opportunity to do all that he proposed, his continuation coming down only to the year 1240. The edition of 1687 is the best, having many additions and enlargements; and to this edition also is added his "*Antiquities of the British Churches*."

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The same year, 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner, who died this year April the 12th, and in his last will recommended our author to his daughter for a husband, if she was inclined to marry. In 1615, there was holden a parliament at Dublin, and so a convocation of the clergy, in which were composed certain articles relating to the doctrine and discipline of the church. These articles were drawn up by Usher, and signed by archbishop Jones, then lord chancellor of Ireland, and speaker of the house of bishops in convocation, by order from James I, in his majesty's name. Some persons hence took occasion to represent Dr. Usher as a Puritan, and to render him odious to the king on that account; but the doctor, coming over to England in 1619, satisfied his majesty so well upon that point that in 1620 he promoted him to the bishopric of Meath. Nov. 1622, he made a speech in the castle-chamber at Dublin, upon the censuring of certain officers, concerning the lawfulness of taking, and the danger of refusing, the oath of supremacy; which pleased king James so well that he wrote him a letter of thanks for it. In 1623, he made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himself had employed him to write: and soon after his return to Ireland was engaged in answering the challenge of Malone, an Irish Jesuit of the college of Louvain.

He was again in England, when king James, just before he died, advanced him to the archbishopric of Armagh; but as he was preparing to return to Ireland, he was seized with a quartan ague, which detained him nine months. In the administration of his archbishopric he acted, as he had acted in every other station, in a most exemplary manner, and vigorously opposed the design of granting a more full toleration to the Irish Papists. An assembly of the whole nation, both Papists and Protestants, had been called by the then lord deputy Falkland, for the consideration of that point; when the bishops, by the lord primate's invitation, met first at his house, and both he and they subscribed a protestation against a toleration of Popery. But these matters did not hinder him from prosecuting his studies, from procuring a great number of manuscripts from the East and other parts, and from publishing from time to time many curious and useful works. In 1634, the parliament of Ireland being ready to meet, there arose a dispute between the archbishops of Armagh and Dublin concerning precedence; but Usher asserted his right with such clearness and evidence that the point was determined in his favour.

In 1640, he came over to England, bringing his family, with an intention to return very soon to Ireland; but was pre-

vened by the rebellion, which broke out there in 1641. He was a man of too much note, and of too high a station, not to be deeply involved in and affected with the succeeding troubles. He is charged by some writers with having advised the king to consent to the bill against the earl of Strafford, but is cleared by others: and Dr. Parr tells us, that when the primate lay extremely ill, and expected death at St. Donate's castle in 1645, he asked his grace concerning it, who flatly denied it, and said it was wrongfully laid to his charge; for, that he neither advised nor approved it. In the rebellion in Ireland, he was plundered of every thing except his library and some furniture in his house at Drogheda, whence the library was conveyed to England: whereupon the king conferred on him the bishopric of Carlisle, to be holden in commendam: the revenues of which however were reduced to almost nothing by the Scots and English armies quartering upon it. When all the lands belonging to the English bishoprics were seized by the parliament, they voted him a pension of 400*l.* per annum; which yet he never received above once or twice. It is said, that he was invited into France by cardinal Richelieu, with a promise of the free exercise of his religion, and a considerable pension; and likewise by the States of Holland, who offered him the place of honorary professor at Leyden: but these facts are not certain. He removed to Oxford, not long before the king came thither; and, in 1643, was nominated one of the assembly of divines at Westminster. He refused to sit among them: and this, together with some of his sermons at Oxford, giving offence to the parliament, they ordered his library to be seized. It was seized accordingly, and would have been sold, had not Dr. Featly, who sat among those divines while his heart was with the church and king, obtained it by means of Mr. Selden for his own use, and so secured it to the right owner.

The king's affairs declining, and Oxford being threatened with a siege, he left that city, and retired to Cardiff, in Wales, to the house of Sir Timothy Tyrrel, who had married his only daughter, and who was then governor and general of the ordnance. He continued six months here in tranquillity, prosecuting his studies; and then went to the castle of St. Donate, whither he was invited by the lady dowager Stradling; but in his journey thither was extremely ill-used by the people of the mountains, who took away his books and papers. At St. Donate's he found an excellent library: but a fit of sickness prevented him from making all the use of it he proposed. His sickness was of an extraordinary nature: it began at first with the strangury and a suppression of urine, with extremity of torture, which at last caused a violent bleeding at the nose, for
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near forty hours, without any intermission ; and, when he was every moment expected to die, the blood stanch'd, and he gradually recovered. He went to London, in 1646, upon an invitation from the countess of Peterborough to make her house his home ; and, in 1647, was chosen preacher of Lincoln's inn. Amidst all these changes and chances, and difficulties, and perils, and afflictions, his love of study and application to books enabled him to publish learned and useful works, relating chiefly to antiquities ; the clearing of which he made subservient to ecclesiastical purposes, and to the reconciling of disaffected persons to the government and discipline of the church.

During the treaty in the Isle of Wight, he was sent for by the king, who consulted him about the government of the church. The execution of his majesty struck him with great horror. The countess of Peterborough's house, where the primate then lived, being just over-against Charing-Cross, several of her gentlemen and servants went up to the leads of her house, whence they could plainly see what was acting before Whitehall. As soon as his majesty came upon the scaffold, some of the household told the primate of it ; and asked him, whether he would see the king once more, before he was put to death. He was at first unwilling, but at last went up ; where, as the ceremonial advanced, the primate grew more and more affected ; and, when the executioners in vizards began to put up the king's hair, grew pale, and would have fainted, if he had not been immediately carried off. In 1650, he published the first part of his annals of the Old Testament, and the second in 1654. The two parts were printed together, under the title of "*Annales Veteris & Novi Testamenti*," at Paris, 1673, and at Geneva, 1722, in folio.

His great reputation having excited in Cromwell a curiosity to see him, the primate, upon the usurper's intimation of it to him, went, and was received with great civility : the usurper made him also many promises, but never performed them. This was about 1654 ; in which year the primate preached Mr. Selden's funeral-sermon in the Temple-church. March the 20th, 1655-6, he was taken ill, and died, the day following, in the countess of Peterborough's house at Ryegate in Surrey. Though he was near eighty, his illness proved to be a pleurisy ; for, upon opening his body, a great deal of coagulated blood was found settled in his left side. Preparations were making to bury him privately ; but Cromwell ordered him to be interred with great magnificence in Westminster-Abbey. The usurper meant to make himself popular by this act, knowing what a high reputation the deceased had among

all orders of men; yet was politic enough to throw the expence of it upon his relations, who were ill able to bear it. His funeral-sermon was preached by Nicolas Bernard, who had formerly been his chaplain, and was then preacher of Gray's Inn: it was printed, and is for the most part an account of his life. Cromwell also enjoined his executors not to sell his library without his consent. It consisted of ten thousand volumes, printed and manuscript; and after his decease was even sought for by the king of Denmark and cardinal Mazarin. Such of it as escaped the hands of thieves and plunderers was bestowed upon the college at Dublin; for which the primate always intended it.

Usher was tall, well shaped, and walked upright to the last. His hair was brown, his complexion sanguine, his countenance full of good-nature as well as gravity: yet, Dr. Parr says, the air of his face was hard to hit, and that, though many pictures were taken of him, yet he never saw but one like him, which was done by Sir Peter Lely. He was a man who abounded in all graces, moral as well as spiritual; which, joined with the greatest abilities and learning, made him upon the whole a very complete character. He published a great many works in Latin and in English; and some in both languages were published after his death. He left also many manuscripts. He had made large notes and observations upon the writings and characters of the fathers and ecclesiastical authors, which he designed as the foundation of a large and elaborate work, to be called "*Theologica Bibliotheca*"; and this was indeed, of all his works, that which he had most set his heart upon: yet the calamities of the times would not suffer him to finish it. He left these papers, however, to Dr. Gerard Langbaine, provost of Queen's college, as the only man on whose learning as well as friendship he could rely, to fill them up and cast them into such a form as might render them fit for the press: but Langbaine, while pursuing his task in the public library, got so severe a cold, that he died in 1657; and then the work came to nothing, though Dr. Fell afterwards made some attempts to get it finished. A copy of it is lodged in the Bodleian library.

Three hundred letters between Usher and his learned correspondents, with his life by Dr. Parr, who was his chaplain at the time of his death, were published at London in 1686. folio

UTENHOVIUS (CHARLES), of Ghent, was a friend and correspondent of Turnebus, and was of a similar genius with that great man. He wrote poems in Greek and Latin on a variety of subjects. Died at Cologne in 1600.

W.

WADSWORTH (THOMAS) was born in St. Saviour's, Southwark, and educated in Christ's college, Cambridge, when he was under the tuition of Dr. Owtram, a tutor of eminence. He was, at the restoration, minister of Newington Butts, where he not only spent his time but a great part of his fortune in works of piety and charity. He distributed Bibles among the poor, and constantly visited his parishioners, and instructed them from house to house. He was, at the time of the ejection, minister of St. Laurence, Poultney, in London, and afterwards preached privately at Newington, Theobalds, and Southwark. He received nothing for his labours, but was content to spend and be spent in his great master's service. His Diary, printed at the end of his life, contains the strongest proofs of his being an excellent Christian; and it is no less evident, from his practical works, that he strove to make others as good Christians as himself. He died of the stone, the 29th of October, 1676, aged 46. His funeral-sermon was preached by Mr. Bragge.

WAGENSEIL (JOHN CHRISTOPHER), a very learned German, was the son of a reputable and substantial tradesman, and born at Nuremberg in 1633. He was sent early to a school at Stockholm; whence he was taken at thirteen, and placed in the university of Altorf. The distinction, to which he there raised himself by his abilities and learning, recommended him to some nobility as a proper tutor to their children; and, after continuing five years at Altorf, he was taken into the family of the Count de Traun. He not only performed the office of an instructor to the sons of this nobleman, but accompanied them in their travels to France, Spain, England, Holland, several parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from several universities: those of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV, and was received Doctor of Law, at Orleans, in June 1665. Several places would have detained him, but the love
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of his native country' prevailed; and, after a ramble of six years, he arrived at Nuremberg in 1667. He was immediately made Professor of Law and History in the university of Altorf; but, about eight years after, changed his Professorship of History for that of the Oriental tongues. In 1676, Adolphus John, Count Palatine of the Rhine, committed two sons to his care, and at the same time honoured him with the title of Counsellor. The princes of Germany held him in high esteem; and the emperor himself admitted him to private conferences, in 1691, when he was at Vienna about business. In 1697, the town of Nuremberg gave him marks of their esteem, by adding to his titles that of Doctor of Canon Law, and by committing the university-library to his care. He was twice married; the first time in 1667, the second in 1701. He died in 1706, aged 72.

He wrote and published near twenty works, some in French, the others in Latin. The first came out at Nuremberg in 1667, the design of which is to shew the spurioufness of the pretended Fragment of Petronius. In another, printed in the first volume of "*Amœnitates Literariæ*," he endeavours to prove the real existence of Pope Joan, which has been so much questioned. His principal work is intituled, "*Tela Ignea Satanæ. Altorf, 1681*," in 2 vols. 4to. This is a collection of pieces written by the Jews against the Christian religion; with a Latin version, and long notes in the way of refutation, by Wagenfeilius.

WAGNER (JOHN JAMES), a Swiss Physician, born in 1641, was author of "*Historia Naturalis Helvetiæ curiosa*;" to which, as some say, our countryman Ray was much indebted. He died in 1695.

WAGSTAFFE (THOMAS), an eminent Nonjuror and Writer, was of a Gentleman's family in Warwickshire, and born 1645. He was educated at the Charter-house school; and, in 1660, admitted Commoner of New Inn at Oxford. He took the degrees in Arts; and, going into orders, became rector of Martins-thorp in the county of Rutland. After that, he lived in the family of Sir Richard Temple at Stow in Buckinghamshire; and, in 1684, was presented by the king to the chancellorship of Lichfield, together with the prebend of Alderwas in the same church. The same year, the bishop of London gave him the rectory of St. Margaret Pattens in London. Upon the Revolution in 1688, he was deprived of his preferments for not taking the new oaths; and afterwards practised physic many years, wearing his gown all the while. February the 23d, 1693, he was consecrated bishop by Lloyd bishop of Norwich, Turner bishop of Ely, and White, bishop of Peterborough; which solemnity was per-

performed at the bishop of Peterborough's lodgings in the house of the Rev. Mr. Giffard at Southgate, Henry earl of Clarendon being present. Wagstaffe was consecrated suffragan of Thetford. Wagstaffe died, October the 17th, 1712, after having given many proofs of good parts and learning: he wrote and published many pieces in defence of the constitution of the church and state, according to the Nonjuring system. He was also a most zealous advocate for the genuineness of the celebrated book, called "Εἰκὼν Βασιλική:" which he defended in two or three pamphlets, against all opposers, as the real work of the royal author, to whom it was ascribed.

WAKE (Dr. WILLIAM), an eminent English prelate, was the son of William Wake in the county of Dorset, gentleman, and born in 1657. In 1672, he was admitted a member of Christ-church in Oxford: where, taking the degrees in Arts, he afterwards went into orders, and was appointed preacher to the society of Gray's Inn. In the reign of James II. he attended the lord viscount Preston, ambassador to France, as his chaplain; and, upon his return to England, distinguished himself in the dispute between the Protestants and Papists. He published the following pieces; 1. "An Exposition of the doctrine of the Church of England in the several Articles proposed by Monsieur de Meaux, late bishop of Condom, in his Exposition of the Doctrine of the Catholic Church. To which is prefixed a particular account of Monsieur de Meaux's book, 1686," 4to. 2. "A Defence of the same, against de Meaux and his Vindicator, 1686," 4to. 3. "A second Defence, &c. 1688," 4to. 4. "A Discourse of the Holy Eucharist, in the two great Points of the Real Presence and the Adoration of the Host, 1687," 4to. 5. "A Discourse concerning the Nature of Idolatry, in which a late Author's true and only Notion of Idolatry is considered and confuted, 1688," 4to. This was written against the "Reasons for abrogating the Test," by Samuel Parker, bishop of Oxford. 6. "Sure and honest Means for the Conversion of all Heretics," &c. 1688, 4to. This is a Translation from the French, with a Preface by our Author. 7. "An historical Treatise of Transubstantiation, wherein is made appear, that, according to the Principles of that Church, this Doctrine cannot be an article of Faith, 1687," 4to. This was written by a Member of the Church of Rome, and published by our author. 8. "Two Discourses of Purgatory and Prayer for the dead, 1688," 4to. 9. "A Continuation of the present State of the Controversy between the Church of England and the Church of Rome: being a full Account of the books published on both sides, 1688," 4to.

In 1689, he took the degree of D. D.; and was appointed deputy clerk of the closet and chaplain in ordinary to king William and queen Mary. The same year he was made canon of Christ-Church, in the room of Dr. Aldrich, promoted to the deanry thereof; rector of St. James's, Westminster, in 1694; dean of Exeter in 1701; bishop of Lincoln, 1705; and archbishop of Canterbury in Jan. 1715-16. He was a principal figure in that great scene of controversy, which opened itself with regard to the convocation, at the close of the last century; of which we shall only take notice so far as he was concerned, something having been already said upon it under the article of Atterbury. In 1697, there was published an anonymous pamphlet, intituled, "A Letter to a Convocation-man concerning the Rights, Powers, and Privileges, of that Body:" to which an answer was published the same year, by Dr. Wake, under this title, "The Authority of Christian Princes over their ecclesiastical Synods asserted, with particular Respect to the Convocations of the Clergy of the Realm and Church of England," 8vo: and, this being attacked, the doctor vindicated himself in "An Appeal to all the true Members of the Church of England, in Behalf of the King's ecclesiastical supremacy, as by law established; by our Convocations approved; and by our most eminent Bishops and Clergymen stated and defended, against both the Popish and Fanatical Opposers of it, 1698," 8vo. In 1700, the celebrated Atterbury entered into this dispute with great vigour and resolution, and published an answer to Dr. Wake's book, intituled, "The Rights, Powers, and Privileges, of an English Convocation, stated and defended," 8vo: reprinted in 1701, with additions. The controversy now grew warm, and several writers of considerable note engaged in it. Burnet, bishop of Salisbury, and Kennet, afterwards bishop of Peterborough, wrote animadversions upon Atterbury's work; and Kennet's piece against it was a particular reply to it, written under the countenance of archbishop Tenison. Hody, Gibson, Hooper, were concerned in it: Hooper was on the side of Atterbury; Hody and Gibson against him. But the most considerable and decisive answer to Atterbury was Dr. Wake's large work, intituled, "The State of the Church and Clergy of England, in their Councils, Synods, Convocations, Conventions, and other public Assemblies, historically deduced from the Conversion of the Saxons to the present Times, 1703," in folio. This work was esteemed not only a full and sufficient answer to Atterbury, but decisive with regard to the controversy in general.

Besides what bishop Wake wrote and published in these two memorable controversies, he was the author of several other

other things. A large volume in 8vo of his "Sermons and discourses on several occasions" was published in 1690; besides Sermons and Charges, which came out afterwards. In 1693, he published an English version of "The genuine Epistles of the apostolical Fathers, St. Barnabas, St. Ignatius, St. Clement, St. Polycarp, the Shepherd of Hermas, and the Martyrdoms of St. Ignatius and Polycarp; with a large preliminary Discourse relating to the several Treatises here put together;" a second edition of which was published in 1710, 8vo, with such corrections and improvements "as to render it," he says, "almost a new work." In 1719, a letter supposed to be written by him to a Professor of Zurich in Switzerland, containing very bitter invectives against Dr. Hoadley, bishop of Bangor, and others who favoured his doctrines, occasioned two very severe pamphlets against him: one, intituled, "A short Vindication of the Lord Archbishop of Canterbury from the Imputation of being the Author of a Letter, lately printed at Zurich concerning the State of Religion in England:" the other, "A Letter to the Lord Archbishop of Canterbury, proving that his Grace cannot be the author of the Letter to an eminent Presbyterian Clergyman in Switzerland, in which the present State of Religion in England is blackened and exposed, and the present Ministry are misrepresented and traduced." Mr. Thomas Gordon, the famed author of the "Independent Whig," is supposed to have been the writer of the last pamphlet. They were both answered in 1770 by another, intituled, "A Vindication of the Orthodox Clergy, in Answer to two scurrilous Libels, pretending to be a Vindication of his Lordship of Canterbury, but scandalously reflecting upon his Grace and the most Orthodox Clergy."

He died at Lambeth, January 24, 1736-7, and left several daughters. He was a man of uncommon abilities and learning; was an advocate for free inquiry and liberty when he was young; but age and preferment seem to have changed him a little in that respect; at least he was far from being so zealous about them after his advancement to the see of Canterbury.

WAKE, (SIR ISAAC), a miscellaneous and political writer, descended from an ancient family of that name, seated at Sancey forest in Northamptonshire. He was bred at Merton-College, Oxford, and made university orator in 1604. Sir Dudley Carleton, secretary of state, chose him for his under-secretary, and he was afterwards sent ambassador to Venice, Savoy, and France, in which country he died in 1632.

WAKEFELD (ROBERT) was a native of the North of England; but the place of his birth is not certainly known.

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Having studied some years in Oxford, he travelled abroad, and acquired great reputation for his knowledge of the languages; for, in 1519, he was appointed, by the emperor, Hebrew professor in the university of Lovain, but continued not above a month there, having been recommended to king Henry VIII. by Dr. Paice, then dean of St. Paul's. July, 1530, he was appointed Hebrew professor in the university of Oxford, and one of the canons of Christ's church college, which had been lately founded by Cardinal Wolsey. When Wakefeld saw the religious houses destroyed, he carefully preserved some curious manuscripts, among which was a Hebrew Dictionary written many years before. He wrote many pamphlets in Latin on the abuses of Papal power and the celibacy of the clergy, and died at London, in 1537.

WALKER (ROBERT), principal painter to Oliver Cromwell, whom he painted more than once. One of his portraits, says Mr. Walpole, in his anecdotes, was purchased by the great duke of Tuscany, whose agent having orders to procure one, and meeting with one in the hands of a female relation of the protector, offered to purchase it; but being refused, and continuing his solicitation, she, to put him off, asked 500 l. and was paid it. Walker had for some time an apartment in Arundel-house, and died a little before the restoration.

WALKER (GEORGE), an Irish minister, and governor of London-Derry, in 1689, famous for his gallant defence of that place against the forces of James II. till it was relieved by forces and provisions from England, for which he was handsomely rewarded by William III. He was born of English parents in the county of Tyrone, educated at Glasgow, and afterwards beneficed at Dungannon, not many miles distant from the city of Derry; to which place he retired when the Protestants therein were resolved to defend it against Richard earl of Tyrconell and all king James's adherents. Here he became a defendant; and, after the death of the brave colonel Baker, had a great share in the government of it, which he managed with much prudence and valour. He was slain fighting in the Protestant cause with king William at the battle of the Boyne.

WALKER (SAMUEL), a pious divine of the Church of England, and lineally descended from Dr. Joseph Hall, bishop of Exeter, was born there December 16, 1714. He studied at Exeter college in the university of Oxford, and took his degrees there in 1737. He was travelling preceptor to the son of lord Rolle. In 1738, he was presented to the curacy of Dodescomb-Leigh, near Exeter, whence he was translated, in 1740, to Lanlivery; and, in 1746, entered upon
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the charge of Truro in Cornwall, which place he held to the time of his death, July 19, 1761, in the 48th year of his age. His sermons are printed in 2 vols 8vo.

WALKER (OBADIAH, B. D.) he was a native of Yorkshire, and educated in University-college, Oxford, of which he rose to be master. He was in his early youth strongly attached to superstition; and in king James's time, in order to procure court favour, he embraced the Roman Catholic religion; but this, instead of promoting his interest, procured him a great number of enemies. He was rejected from his college at the Revolution, and spent the remainder of his days in the house of the great Dr. Radcliffe, who had been his pupil at Oxford. He died 1698, and was buried in the church-yard of St. Pancras, near London. He wrote the "Life of Christ," and a variety of small tracts.

WALL (Dr. MARTIN), a learned physician, author of a "Treatise on the Virtues of Malvern Water," was born at Powick, in Worcestershire, 1708. He received the first rudiments of letters at a Grammar-school, at Worcester, whence he was elected scholar of Worcester-college, Oxford, in June, 1726. In 1735, he was elected fellow of Merton-college, soon after which he took the degree of bachelor of physic, and removed to the city of Worcester, where he was many years settled in the practice of that profession. In 1759, he took the degree of M. D. Besides the above-mentioned book, he has enriched the repositories of medical knowledge with many valuable tracts, which, since his death, have been collected into an 8vo edition, by his son, and printed at Oxford in 1780. His principal amusement was painting, and it has been said of him, that, if he had not been one of the best physicians, he would have been the best painter of his age. He drew the design for the two frontispieces to "Harvey's Meditations." His death happened at Bath, after a lingering disorder, June 27, 1776, and he lies buried in the abbey-church.

WALLER (EDMUND), an English poet, was the son of Robert Waller, Esq. of Agmondesham in Buckinghamshire, by Anne the sister of John Hampden, Esq. who distinguished himself so much in the beginning of the civil wars. He was born the 3d of March, 1605, at Colehill, which, though in the parish of Agmondesham, stands in Hertfordshire; and, his father dying when he was very young, the care of his education fell to his mother. According to the account in his life, he was sent to Eton school: but Wood tells us, that he was mostly trained in grammar learning under Mr. Dobson, minister of Great Wycombe in Bucks. He
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was afterwards sent to King's college in Cambridge, where he could not continue long; for, at sixteen or seventeen years of age, he was chosen into the last parliament of king James I. and served as burges for Agmondesham. He began to exercise his poetical talent so early as the year 1623, as appears from a copy of verses in his work "Upon the danger his Majesty (being Prince) escaped in the road of St. Andero;" for, there prince Charles returning from Spain that year had like to have been cast away. It was not his wit, his fine parts, or his poetry, that occasioned him to be first publicly known; but it was his carrying the daughter and sole heiress of a rich citizen against a rival, whose interest was espoused by the court. It is not known at what time he married his first lady; but he was a widower before he was five and twenty, when he began to have a passion for Sacharissa, which was a fictitious name for the lady Dorothy Sidney, daughter to the earl of Leicester, and afterwards wife to the earl of Sunderland.

He was now known at court, and carested by all the people of quality, who had any relish for wit and polite literature, and was one of the famous club, of which the lord Falkland, Mr. Chillingworth, and other eminent men, were members. At one of their meetings, they heard a noise in the street; and were told, that a son of Ben Jonson was arrested. They sent for him; and he proved to be Mr. George Morley, afterwards bishop of Winchester. Mr. Waller liked him so well, that he paid the debt, which was about 100*l.* on condition that he would live with him at Beaconsfield. Mr. Morley did so eight or ten years; and from him Mr. Waller used to own, that he learned a taste of the antient writers, and acquired what he had of their genius; not but he had given specimens of his taste and skill in poetry before this incident of Mr. Morley, only Mr. Morley improved and refined it.

He was returned burges for Agmondesham in the parliament which met in April, 1640. An intermission of parliaments having disgusted the nation, and raised jealousies against the designs of the court, which would be sure to discover themselves whenever the king came to ask for a supply, Mr. Waller was one of the first who condemned the preceding measures. He shewed himself in opposition to the court, and made a speech in the house on this occasion, April the 22d, 1649; it gives us some notions of his general principles in government, in which he afterwards proved very variable and inconstant. He opposed the court also in the long parliament, which met in November following; and was chosen to impeach Judge Crawley, which he did in

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a warm and eloquent speech, July 6, 1641. This speech was so highly applauded, that twenty thousand of them were sold in one day. In 1642, he was one of the commissioners appointed by the parliament to present their propositions of peace to the king at Oxford. In 1643, he was deeply engaged in a design to reduce the city of London and the Tower to the service of the king; of which Mr. Whitelocke has given the following account. "June, 1643," says he, "began the arraignment of Waller, Tomkyns, Challoner, and others, conspiring to surprise the city-militia, and some members of parliament, and to let in the king's forces to surprise the city, and dissolve the parliament. Waller, a very ingenious man, was the principal actor and contriver of this plot, which was in design when he and the other commissioners were at Oxford with the parliament's propositions; and that being then known to the king occasioned him to speak these words to Waller, when he kissed his hand, 'though you are the last, yet you are not the worst nor the least in favour.' When he was examined touching this plot, he was asked, whether Selden, Pierpoint, Whitelocke, and others by name, were acquainted with it. He answered, that they were not; but that he did come one evening to Selden's study, where Pierpoint and Whitelocke then were with Selden, on purpose to impart it to them all; and, speaking of such a thing in general terms, those gentlemen did so inveigh against any such thing as treachery and baseness, and that which might be the occasion of shedding much blood, that he said he durst not, for the awe and respect which he had for Selden and the rest, communicate any of the particulars to them, but was almost disheartened himself to proceed in it. They were all upon their trials condemned: Tomkyns and Challoner only were hanged: Waller had a reprieve from General Essex; and after a year's imprisonment paid a fine of 10,000*l.* and was pardoned." The earl of Clarendon has given a particular account of this plot, and also of Mr. Waller's behaviour after it was discovered, who, upon his being taken up, says he, "was so confounded with fear and apprehension, that he confessed whatever he had said, heard, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person of what degree or quality soever, or any discourse that he had ever, upon any occasion, entertained with them." He afterwards tells us, that "Mr. Waller, though confessedly the most guilty, after he had with incredible dissimulation acted such remorse of conscience that his trial was put off, out of Christian compassion, till he might recover his understanding (and that was not till the heat and fury of the prosecu-

tors was reasonably abated with the sacrifices they had made); and, by drawing visitants to himself of the most powerful Ministers of all factions, had, by his liberality and penitence, by his receiving vulgar and vile sayings from them with humility and reverence as clearer convictions and informations than in his life he had ever had, and by distributing great sums to them for their prayers and ghostly counsel, so satisfied them that they satisfied others, was brought at his suit to the House of Commons bar, where, being a man very powerful in language, and who, by what he spoke, and in the manner of speaking it, exceedingly captivated the good-will and benevolence of his hearers," he delivered an oration, "to which in truth he does as much owe the keeping his head as Catiline did the loss of his to those of Tully." One would think the noble historian should have said, "as Tully did the loss of his to those against Antony:" for, Catiline was slain in battle; whereas Tully's Philippics really cost him his head. This memorable speech of Mr. Waller, together with the two former, are printed at the end of his poems.

After he had saved himself from the consequences of this plot, yet so as by fire, he travelled into France, where he continued several years. He resided most part of his time at Rouen, where some of his children by a second wife were born. In 1645, there was an edition of his poems. Upon his return to England, he sided with the men in power, particularly Oliver Cromwell, with whom he was very intimate. He often declared, that he found Cromwell to be very well read in the Greek and Roman story. He frequently took notice, that when Cromwell had been called to the door, in the midst of their discourses upon these subjects, he could overhear him repeating, "The Lord will reveal, The Lord will help," and such kind of cant; for which he would apologize when he came back, saying, "Cousin Waller, I must talk to these men after their own way;" and would then go on where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the Restoration he was treated with great civility by Charles II. who always made him one of the party in his diversions at the duke of Buckingham's and other places; and gave him a grant of the provostship of Eton-college, though that grant proved of no effect. He sat in several parliaments after the Restoration. He continued in the full vigour of his genius to the end of his life; and his natural vivacity made his company agreeable to the last. James II. having ordered the earl of Sunderland to bring Mr. Waller to him one afternoon; when he came, the king

carried him into his closet, and there asked him, "how he liked such a picture?" "Sir," says Mr. Waller, "my eyes are dim, and I know not whose it is." The king answered, "It is the princess of Orange." "And," says Mr. Waller, "she is like the greatest woman in the world." "Whom do you call so?" asked the king. "Queen Elizabeth," said he. "I wonder, Mr. Waller," replied the king, "you should think so; but I must confess she had a wise council." "And, Sir," said Mr. Waller, "did your majesty ever know a fool choose a wise one?"

He died of a dropsy, October 2, 1687; and was interred in the church-yard of Beaconsfield, where a monument is erected to his memory. He left several children, and bequeathed his estate to his second son Edmund; his eldest, Benjamin, being so far from inheriting his father's wit, that he even wanted common sense. Edmund, in the beginning of his life, was member of parliament for Agmondesham; but afterwards turned Quaker. He had other sons and daughters. As to Mr. Waller, his character is drawn at large by the masterly hand of the earl of Clarendon; and, as it contains all that need be said about him, nothing can be more proper than to insert it here. "Edmund Waller," says the historian, "was born to a very fair estate, by the parsimony or frugality of a wise father and mother; and he thought it so commendable an advantage, that he resolved to improve it with the utmost care, upon which in his nature he was too much intent; and, in order to that, he was so much reserved and retired, that he was scarcely ever heard of till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and countenance, and authority, of the court, which was thoroughly engaged on the behalf of Mr. Crofts; and which used to be successful in that age against any opposition. He had the good fortune to have an alliance and friendship with Dr. Morley, who had assisted and instructed him in the reading many good books, to which his natural parts and promptitude inclined him, especially the poets; and, at the age when other men used to give over writing verses (for he was near thirty years of age when he first engaged himself in that exercise, at least that he was known to do so), he surprized the town with two or three pieces of that kind; as if a tenth Muse had been newly born to cherish drooping poetry. The doctor at that time brought him into that company which was most celebrated for good conversation; where he was received and esteemed with great applause and respect. He was a very pleasant discourses, in earnest and in jest; and therefore very grateful to all kind of company, where he was not the less esteemed for being

very rich. He had been even nursed in parliaments, where he sat when he was very young ; and so, when they were resumed again (after a long intermission), he appeared in those assemblies with great advantage ; having a graceful way of speaking, and by thinking much upon several arguments (which his temper and complexion, that had much of melancholic, inclined him to) he seemed often to speak upon the sudden, when the occasion had only administered the opportunity of saying what he had thoroughly considered, which gave a great lustre to all he said, which yet was rather of delight than weight. There needs no more be said to extol the excellence and power of his wit, and pleasantness of his conversation, than that it was of magnitude enough to cover a world of very great faults ; that is, so to cover them that they were not taken notice of to his reproach ; *viz.* a narrowness in his nature to the lowest degree ; an abjectness and want of courage to support him in any virtuous undertaking ; an insinuating and servile flattery, to the height the vainest and most imperious nature could be contented with ; that it preserved and won his life from those who were most resolved to take it, and on an occasion in which he ought to have been ambitious to have lost it ; and then preserved him again from the reproach and contempt that was due to him for so preserving it, and for vindicating it at such a price, that it had power to reconcile him to those whom he had most offended and provoked ; and continued to his old age with that rare felicity, that his company was acceptable when his spirit was odious ; and he was at least pitied, where he was most detested."

But, however unfavourably we are obliged to think of Mr. Waller's virtues and moral accomplishments, yet nothing can be higher than what is said, and what indeed his own writings force us to believe, of his fine parts and wit, of his consummate skill in poetry and polite literature, and, above all, of his address in improving and refining the English tongue. The anonymous author of the preface to the second part of his poems, printed in 1690, has spoken pertinently to this part of his character : " Mr. Waller's is a name," says he, " that carries every thing in it, either great or graceful, in poetry. He was indeed the parent of English verse, and the first who shewed us our tongue had beauty and numbers in it. Our language owes more to him than the French does to Cardinal Richelieu and the whole academy. The tongue came into his hands like a rough diamond : he polished it first, and to that degree, that all artists since him have admired the workmanship without pretending to mend it. Suckling and Carew, I must confess, wrote some few things smoothly

smoothly enough; but, as all they did in this kind was not very considerable, so it was a little later than the earliest pieces of Mr. Waller. He undoubtedly stands first in the list of refiners; and, for aught I know, last too; for I question whether, in Charles the Second's reign, English did not come to its full perfection; and whether it has not had its Augustan age as well as the Latin. It seems to be already mixed with foreign language, as far as its purity will bear; and, as chemists say of their menstrooms, to be quite sated with the infusion. But posterity will best judge of this. In the mean time, it is a surprising reflection, that, between what Spenser wrote last and Waller first, there should not be much above twenty years distance: and yet the one's language, like the money of that time, is as current now as ever; whilst the other's words are like old coins, one must go to an antiquary to understand their true meaning and value. Such advances may a great genius make when it undertakes any thing in earnest!"

The best edition of Mr. Waller's works is that published in 1730, 4to, containing his "Poems, Speeches, and Letters;" with elegant and useful notes and observations by Fenton.

WALLIS (JOHN), an eminent English mathematician, was the son of a clergyman, and born at Ashford in Kent, Nov. 23, 1616. His father dying when he was but six years of age, he was educated in grammar-learning, at Leygreen near Tenterden, by Mr. James Movat, a Scotsman; and in 1630, was removed to Felsted school in Essex, where, besides the Greek and Latin, he was instructed in the Hebrew tongue; and also in the rudiments of logic, music, and the French language. In 1632, he was sent to Emanuel-college in Cambridge, where he had, among others, Mr. Whichcote for his tutor; and took the degrees in arts. a bachelor's in 1637, a master's in 1640. About the same time he went into orders, and was chosen fellow of Queen's college, there being no vacancy in his own. He kept his fellowship till it was vacated by his marriage; but quitted the college to be chaplain to Sir Richard Darley, whose seat was at Bustrucamb in Yorkshire. After he had lived in this family about a year, he removed to that of the lady Vere, with whom he continued two years more. It was there that he discovered the art of deciphering; and after the Restoration he was abused for having, during the civil war, deciphered the letters of king Charles, taken in his cabinet at Naseby; which report being revived upon the accession of James II. to the crown, he wrote a letter in his own vindication to his friend Dr. Fell, bishop of Oxford, dated April the 8th, 1685.

In 1643, he published "Truth Tryed, or Animadversions on the lord Brooke's treatise, called, "The Nature of Truth, &c." styling himself "a minister in London," probably of St. Gabriel Fenchurch, the sequestration of which had been granted to him. In 1644, he was chosen one of the scribes or secretaries to the assembly of divines at Westminster; and the same year took a wife. Academical studies being much interrupted by the civil wars in both the universities, the eminently-learned among them resorted to London, and formed assemblies there. Wallis belonged to one of these, the members whereof met once a week, to discourse on philosophical matters; and this society was the rise and beginning of that which was afterwards incorporated by the name of the Royal Society. The Savilian professor of geometry at Oxford being ejected by the parliamentary visitors in 1649, Wallis was appointed to succeed him in that place, and accordingly removed from London to Oxford, and, having entered himself of Exeter-college, was admitted master of arts there the same year. He opened his lectures on the last day of October with an inaugural speech in Latin, which was afterwards printed. In 1650, he published some "Animadversions on a book of Mr. Baxter, intituled, "Aphorisms of Justification and the Covenant;" and, in 1653, a grammar of the English tongue, for the use of foreigners in Latin, under this title: "Grammatica Linguæ Anglicanæ, cum Tractatu de Loquela seu Sonorum Formatione," in 8vo. In the piece "de Loquela," &c. he tells us, that "he has philosophically considered the formation of all sounds used in articulate speech, as well of our own as of any other language that he knew; by what organs, and in what position, each sound was formed; with the nice distinctions of each, which in some letters of the same organ are very subtle: so that by such organs, in such position, the breath issuing from the lungs will form such sounds, whether the person do or do not hear himself speak." Pursuing these reflexions, he was led to think it possible, that a deaf person might be taught to speak, by being directed so to apply the organs of speech as the sound of each letter required, which children learn by imitation and frequent attempts rather than by art. He made a trial or two with success; and particularly upon one Popham, which involved him in a controversy with Dr. Holder, of which some account has already been given. We shall only add, that, while some have determined it in favour of Wallis, others have determined it against him; among which latter sort is Mr. Wood; at the same time remarking Wallis to be a person, "who at any time can make black white, and white black, for his own ends; and hath a ready knack of sophistical

sophistical evasion, as he himself did know full well." The "Grammar" was reprinted in 1765, 8vo.

May, 1654, he took the degree of doctor in divinity. In 1655, Mr. Hobbes having printed his treatise "*de Corpore Philosophico*," Dr. Wallis the same year wrote a confutation of it in Latin, under the title of "*Elenchus Geometriæ Hobbianæ*," in 8vo; which so provoked Hobbes, that in 1656 he published it in English, with the addition of what he called "*Six Lessons to the Professors of Mathematics in Oxford*," 4to. Upon this Dr. Wallis wrote an answer in English, intituled, "*Due Correction for Mr. Hobbes; or School-Discipline for not saying his Lessons right*," 1656," in 8vo: to which Mr. Hobbes replied in a pamphlet, with the title of *ΣΤΙΡΜΑΙ*, &c. or, Marks of the absurd Geometry, Rural Language, Scottish Church-Politics, and Barbarisms, of John Wallis, &c. 1657," 4to. This was immediately rejoined to by Dr. Wallis in "*Hobbiani Puncti Disputatio*, 1657;" and here this controversy seems to have ended at this time: but four years after, 1661, Mr. Hobbes printed "*Examinatio & Emendatio Mathematicorum Hodiernorum*, in sex Dialogis;" which occasioned Dr. Wallis to publish, the next year, "*Hobbius Heautontimorumenos*," in 8vo, addressed to Mr. Boyle. In 1657, he collected and published his mathematical works in two parts, with the title of "*Mathesis Universalis*," in 4to; and, in 1658, *Commercium Epistolicum de quæstionibus quibusdam Mathematicis nuper habitum*," in 4to. This was a collection of letters, written by lord Brouncker, Sir Kenelm Digby, Fermat, Schooten, Wallis, and others. He was this year, upon the death of Dr. Gerard Langbaine, chosen custos archivorum of the university, yet not without some struggle. Dr. Zouch, a learned civilian, who, as his friend Mr. Henry Stubbe represents the case, had been an assessor in the vice-chancellor's court thirty years and more, was a candidate, but without success; which induced Mr. Stubbe, who, on his friend Mr. Hobbes's account, had before waged war against Wallis, to publish a pamphlet, intituled "*The Savilian Professor's Case stated*, 1658," 4to. Dr. Wallis replied to this; and Mr. Stubbe republished his case with enlargements, and a vindication against the exceptions of Dr. Wallis.

Upon the Restoration, he met with great respect; the king thinking favourably of him on account of some services done, as the king knew, to his royal father and himself; and the Lord Chancellor Clarendon, and Sir Edward Nicholas, secretary of State, being his friends. He was therefore not only made king's chaplain, but confirmed also in his places of Savilian professor and keeper of the archives. In 1661, he was

appointed one of the divines who were empowered to review the book of Common-Prayer; and afterwards complied with the terms of the act of uniformity, continuing a steady conformist to the Church of England till his death. He was one of the first members of the Royal Society, and kept a constant correspondence with it by letters and papers, many of which are published in the "Transactions" of that society. He continued to publish many and useful works, in the mathematical way especially. In 1676, he gave an edition of "*Archimedis Syracusani Arenarius & Dimensio Circuli*:" and, in 1682, he published from the manuscripts, "*Claudii Ptolemæi Opus Harmonicum*," in Greek, with a Latin version and notes; to which he afterwards added, "*Appendix de veterum Harmonica ad hodiernam comparata, &c.*" In 1685, he published some theological pieces; and, about 1690, was engaged in a dispute with the Unitarians; and, in 1692, in another dispute about the Sabbath. His pamphlets and books upon subjects of divinity are very numerous, but nothing near so important as his mathematical performances: however, in 1697, the curators of the press at Oxford thought it for the honour of the university to collect all his works which had been printed separately, as well in English as in Latin; and to publish them together in the Latin tongue. They were accordingly published at Oxford, 1699, in three volumes, folio; and dedicated to king William.

A posthumous volume of "Thirteen Sermons" (with an ample account of his life) was published, in 1791, by his great grandson Mr. William Wallis; who possessed many valuable MSS. and had till lately a rich gold medal which had been presented to Dr. Wallis by the elector of Brandenburg, with an honourable inscription, and a chain of gold of so great value as to produce from a refiner (after having first been offered for sale to the Ashmolean Museum at Oxford, the Brit. Museum, and to several Antiquaries) the sum of 62l. 5s.

He died Oct. 28th, 1703, in his 88th year; and was buried at St. Mary's church at Oxford, where a monument is erected to his memory. He left behind him one son, who had been born in 1650, and two daughters. We are told, that he was of a vigorous constitution, and of a mind which was strong, calm, serene, and not easily ruffled or discomposed; that though, while he lived, he was looked upon by the high-fliers with a jealous eye, and suspected as if not thoroughly affected to the monarchy and church-establishment, he was yet very much honoured and esteemed by those of a better temper and judgement, and of more knowledge and larger thoughts; and that by these, both at home and abroad, he was reckoned the glory and ornament of his country, and

of the university in particular. He speaks of himself, in his letter to Mr. Smith, in a strain which shews him to have been a very wise and prudent man, whatever his secret opinions and attachments might be: "It hath been my lot," says he, "to live in a time wherein have been many and great changes and alterations. It hath been my endeavour all along to act by moderate principles, between the extremities on either hand, in a moderate compliance with the powers in being, in those places where it hath been my lot to live, without the fierce and violent animosities usual in such cases against all that did not act just as I did, knowing that there were many worthy persons engaged on either side; and willing, whatsoever side was uppermost, to promote, as I was able, any good design for the true interest of religion, of learning, and the public good, and ready so to do good offices as there was opportunity; and, if things could not be just as I could wish, to make the best of what is; and hereby, through God's gracious providence, I have been able to live easy and useful, though not great."

WALPOLE (Sir ROBERT), earl of Orford, was born at Houghton in Norfolk, Sept. 6, 1674, and educated on the foundation at Eton-School. Thence he was elected to King's College in Cambridge, and admitted 1695; but, succeeding soon after to the family-estate by the death of his elder brother, he resigned his fellowship. In 1700, he was chosen member of parliament for King's-Lynn, and represented that borough in several succeeding parliaments. In 1705, he was nominated one of the council to prince George of Denmark, lord high admiral of England; in 1705, appointed secretary at war; and, in 1709, treasurer of the navy. In 1710, upon the change of the ministry, he was removed from all his posts, and held no place afterwards during the queen's reign. In 1711, he was voted by the house of commons guilty of a high breach of trust and notorious corruption in his office of secretary at war; and it was resolved that he should be committed to the Tower, and expelled the house. Upon a candid review of this affair, there does not appear sufficient proof to justify the severity used towards him; and perhaps his attachment to the Marlborough ministry, and his great influence in the house, owing to his popular eloquence, were the true causes of his censure and imprisonment, as they had been before of his advancement. All the Whigs, however, on this occasion, considered him as a kind of martyr in their cause. The borough of Lynn re-elected him; and, though the house declared the election void, yet they persisted in the choice. In the well-known debate, relating to Steele for publishing the "Crisis," he greatly distinguished himself in behalf of liberty, and added to the popularity he had before

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acquired. The schism-bill too soon after gave him a fine opportunity of exerting his eloquence, and of appearing in the character of the champion of civil and religious liberty. On the death of the queen, a revolution of politics took place, and the Whig-party prevailed both at court and in the senate. Walpole had before recommended himself to the House of Hanover, by his zeal for its cause, when the commons considered the state of the nation with regard to the Protestant succession: and he had now the honour to procure the assurance of the house to the new king (which attended the address of condolence and congratulation), "That the commons would make good all parliamentary funds." It is therefore not to be wondered at that his promotion soon took place after the king's arrival; and that in a few days he was appointed receiver and paymaster general of all the guards and garrisons; and of all other the land-forces in Great-Britain, paymaster of the royal hospital at Chelsea, and likewise a privy-counsellor. On the opening of a new parliament, a committee of secrecy was chosen, to enquire into the conduct of the late ministry, of which Walpole was appointed chairman: and, by his management, articles of impeachment were read against the earl of Oxford, Lord Bolingbroke, the duke of Ormond, and the earl of Strafford. The eminent service he was thought to have done the nation and the crown, by the vigorous prosecution of those ministers, who were deemed the chief instruments of the peace, was soon rewarded by the extraordinary promotions of first commissioner of the treasury, and chancellor and under-treasurer of the exchequer.

In two years time, a misunderstanding appeared amongst his majesty's servants; and it became evident that the interest of secretary Stanhope and his adherents began to outweigh that of the exchequer, and that Walpole's power was visibly on the decline. King George had purchased of the king of Denmark the duchies of Bremen and Verden, which his Danish majesty had gained by conquest from Charles XII. of Sweden. The Swedish hero, enraged to see his dominions publicly set to sale, conceived a resentment against the purchaser, and formed a design to gratify his revenge on the electorate of Hanover. Upon a message sent to the house of commons by the king, secretary Stanhope moved for a supply, to enable his majesty to concert such measures with foreign princes and states as might prevent any change or apprehensions from the designs of Sweden for the future. This occasioned a warm debate, in which it was remarkable that Walpole kept a profound silence. The country-party insisted that such a proceeding was contrary to the act of settlement. They insinuated, that the peace of the empire was only a pretence,

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but that the security of the new acquisitions was the real object of this unprecedented supply; and they took occasion to observe too, that his majesty's own ministers seemed to be divided. But Walpole thought proper, on this surmise, to speak in favour of the supply, which was carried by a majority of four voices only. In a day or two, he resigned all his places to the king; and, if the true cause of his defection from the court had been his disapprobation of the measures then pursuing, we must acknowledge his conduct in this instance to have been noble and praise-worthy. But they who consider the intrigues of party, and that he spoke in favour of these measures, will find little room to suppose that his resignation proceeded from any attachment to liberty or love of his country. He resigned most probably with a view to be restored with greater plenitude of power: and the number of his friends, who accompanied him in his resignation, prove it to have been a mere factious movement. On the day of his resignation, he brought in the famous sinking-fund bill: he presented it as a country-gentleman; and said he hoped it would not fare the worse for having two fathers; and that his successor (Mr. Stanhope) would bring it to perfection. His calling himself the father of a project, which hath since been so often employed to other purposes than were at first declared, gave his enemies frequent opportunity for satire and ridicule; and it hath been sarcastically observed, that the father of this fund appeared in a very bad light when viewed in the capacity of a nurse. In the course of the debates on this bill, a warm contest arose between Walpole and Stanhope: on some severe reflections thrown upon him, the former lost his usual serenity of temper, and replied with great warmth and impetuosity. The acrimony on both sides produced unbecoming expressions, the betraying of private conversation, and the revealing a piece of secret history, viz. "the scandalous practice of selling places and reversions." A member said on the occasion, "I am sorry to see these two great men fall foul of one another: however, in my opinion, we must still look on them as patriots and fathers of their country: and, since they have by mischance discovered their nakedness, we ought, according to the custom of the East, to cover it, by turning our backs upon them."

In the next session of parliament, Walpole opposed the ministry in every thing; and even Wyndham or Shippen did not exceed him in patriotism. Upon a motion in the house for continuing the army, he made a speech of above an hour long, and displayed the danger of a standing army, in a free country, with all the powers of eloquence. Early in 1720 the rigour of the patriot began to soften, and the complaisance

of the courtier to appear; and he was again appointed paymaster of the forces, and several of his friends were found soon after in the list of promotions. No doubt now remained of his entire conversion to court-measures; for, before the end of the year, we find him pleading as strongly for the forces required by the war-office as he had before declaimed against them, even though at this time the same pretences for keeping them on foot did not exist.

It was not long before he acquired full ministerial power, being appointed first lord commissioner of the treasury and chancellor of the exchequer: and, when the king went abroad in 1723, he was nominated one of the lords justices for the administration of government, and was sworn sole secretary of state. About this time he received another distinguished mark of the royal favour; his eldest son, then on his travels, being created a peer, by the title of Baron Walpole of Walpole. In 1725, he was made knight of the Bath; and, the year after, knight of the garter. The measures of his administration, during the long time he remained prime or rather sole minister, have been often canvassed with all the severity of critical enquiry. It is difficult to discern the truth through the exaggerations and misrepresentations of party; and we shall leave it to the impartial historian to set it in a proper light. Though he had been called "the father of corruption" (which however he was not, but certainly a great improver of it), and is said to have boasted that he knew every man's price, yet, in 1742, the opposition prevailed, and he was not any longer able to carry a majority in the house of commons. He now resigned all his places, and fled for shelter behind the throne. But there is so little appearance of his credit receiving any diminution that he was soon after created earl of Orford, and most of his friends and dependents continued in their places. The king too granted him a pension of 4000*l.* in consideration of his long and faithful services.

The remainder of his life he spent in tranquillity and retirement, and died, 1745, in his 71st year. Whatever objections his ministerial conduct may be liable to, yet in his private character he is universally allowed to have had amiable and benevolent qualities. That he was a tender parent, a kind master, a beneficent patron, a firm friend, an agreeable companion, are points that have been seldom disputed him; and Pope, who was no friend to courts and courtiers, hath paid him, gratis, a handsomer compliment on the last of these heads than all this liberality could ever purchase. In answer to his friend, who persuades him to go and see sir Robert, he says,

"Seen

“ Seen him I have, but in his happier hour
 “ Of social pleasure, ill exchange'd for pow'r;
 “ Seen him, uncumber'd with the venal tribe,
 “ Smile without art, and win without a bribe.”

About the end of queen Anne's reign, and the beginning of George the First, he wrote the following pamphlets. 1. “ The Sovereign's Answer to the Gloucestershire Address.” The Sovereign meant Charles duke of Somerset, so nick-named by the Whigs. 2. “ Answer to the Representation of the House of Lords on the state of the Navy, 1709.” 3. “ The Debts of the Nation stated and considered, in four Papers, 1710.” 4. “ The Thirty-five millions accounted for, 1710.” 5. “ A Letter from a foreign Minister in England to Monsieur Pettecum, 1710.” 6. Four Letters to a friend in Scotland upon Sacheverell's Trial;” falsely attributed in the “ General Dictionary” to Mr. Maynwaring.” 7. “ A short History of the Parliament.” It is an account of the last Session of the queen. 8. “ The South-Sea Scheme considered.” 9. “ A Pamphlet against the Peerage-Bill, 1719.” 10. “ The Report of the Secret Committee, June 9th, 1715.”

WALSH (WILLIAM), an English critic and poet, was the son of Joseph Walsh, of Abberley in Worcester-shire, Esq. and born about 1663; for, the precise time does not appear. According to Pope, his birth happened in 1659; but Wood places it four years later. He became a gentleman-commoner of Wadham-college in Oxford in 1678. He left the university without a degree, and pursued his studies in London and at home. That he studied, in whatever place, is apparent from the effect; for, he became, in Mr. Dryden's opinion, ‘ the best critic in the nation.’ He was not, however, merely a critic or a scholar. He was likewise a member of parliament and a courtier, knight of the shire for his native county in several parliaments; in another the representative of Richmond in Yorkshire, a gentleman of the horse to queen Anne under the duke of Somerset. Some of his verses shew him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindness for Dryden, to whom he gave a Dissertation on Virgil's Pastorals; in which, however studied, he discovers some ignorance of the laws of French versification. In 1705, he began to correspond with Mr. Pope, in whom he discovered very early the power of poetry. Their letters are written upon the pastoral comedy of the Italians, and those pastorals which Pope was then preparing to publish. The kindnesses which are first experienced are seldom forgotten. Pope always retained a grateful memory of Walsh's notice, and

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mentioned him in one of his latter pieces among those that had encouraged his juvenile studies.

“ ——— Granville the polite,
“ And knowing Walsli, would tell me I could write.”

In his “*Essay on Criticism*” he had given him more splendid praise, and, in the opinion of his learned commentator, sacrificed a little of his judgement to his gratitude. The time of his death is not certain. It must have happened between 1707, when he wrote to Pope, and 1711, when Pope praised him in the *Essay*. The epitaph makes him forty-six years old : if Wood’s account be right, he died in 1709. He is known more by his familiarity with greater men than by any thing done or written by himself. His works are not numerous. In 1691 he published, with a preface written by his friend and advocate Dryden, “*A Dialogue concerning Women, being a Defence of the Sex,*” in 8vo ; and, the year after, “*Letters and Poems, amorous and gallant,*” in 8vo. These were republished among the “*Works of the Minor Poets,*” printed in 1749, with other performances of Walsli ; among which is, “*An Essay on Pastoral Poetry,*” with a short “*Defence of Virgil*” against some reflections of Monsi. Fontenelle. That critic had censured Virgil for writing pastorals in too courtly a style, which, he says, is not proper for the Doric Muse : but Walsli has opposed to this, that the shepherds in Virgil’s time were holden in greater esteem, and were persons of a much superior figure to what they are now. Walsli’s other pieces consist chiefly of elegies, epitaphs, odes, and songs.

WALSYNGHAM (THOMAS), a Benedictine monk of St. Albans and an English historian in the 15th century. His works are, “*Historia Brevis,*” and “*Hypodigma Neustriae,*” both which were published in 1574 by Abp. Parker. His short history begins at the conclusion of the reign of Henry III. where Matthew Paris ends.

WALSYNGHAM (Sir FRANCIS), a great statesman in the reign of queen Elizabeth, was born at Chillehurst, in Kent, of an antient and honourable family. He spent some time at King’s college in Cambridge ; but, to complete his education, travelled into foreign countries, where he acquired various languages and great accomplishments. These soon recommended him to be agent to Cecil ; and under his direction he came to be employed in the most important affairs of state. He resided as ambassador in France during the civil wars in that kingdom. In 1570, he was sent a second time there in the same capacity. His negotiations and dispatches during
that

that embassy were collected by Sir Dudley Digges, and published 1655, folio, with this title, "The complete Ambassador; or, two Treatises of the intended Marriage of queen Elizabeth, of glorious Memory; comprised in Letters of Negotiation of Sir Francis Walsingham, her resident in France. Together with the Answers of the lord Burleigh, the earl of Leicester, Sir Thomas Smith, and others. Wherein, as in a clear Mirrour, may be seen the faces of the two courts of England and France, as they then stood; with many remarkable Passages of State, not at all mentioned in any History." These papers manifest our statesman's exquisite abilities, and his fitness for the trust that was reposed in him.

In 1573, he was appointed one of the principal secretaries of state, and sworn a privy-counsellor. He now devoted himself absolutely to the service of his country and his queen; and by his vigilance and address preserved her crown and life from daily attempts and conspiracies. "To him," says Dr. Lloyd, "mens faces spoke as well as their tongues, and their countenances were indexes of their hearts. He would so beset men with questions, and draw them on, that they discovered themselves whether they answered or were silent. He maintained fifty-three agents and eighteen spies in foreign courts; and, for two pistoles and under, had all the private papers in Europe." In 1587, when the king of Spain made such amazing preparations, Walsingham used his utmost skill to discover the secret of their destination: he first obtained intelligence, that Philip had discovered his design to the pope, and desired his blessing upon it; and he next procured a copy of this original letter, which was stolen out of the pope's cabinet.

He laid the great foundation of the Protestant constitution, as to its policy; and the Papists found his intelligence and penetration so great, in finding out their tricks and designs, that they complained of him as a subtle and insidious man. He was at first a favourer of the Puritan party, to whom he offered, in the queen's name, that, provided they would conform in other points, the three ceremonies of kneeling at the communion, wearing the surplice, and making the sign of the cross in baptism, should be laid aside. But they replying to these concessions in the language of Moses, "that they would not leave so much as a hoof behind," he withdrew his affection in a great measure from them, and left them to their own narrow principles and obstinate perverseness. He was sent on an embassy to the Netherlands in 1578; and, in 1581, went a third time ambassador into France, to treat of a marriage between queen Elizabeth and the duke of Anjou; and,

to conclude a league offensive and defensive between both kingdoms. In 1583, he was dispatched into Scotland, to secure their young and inexperienced king from evil counsellors. He could, as Lloyd says, as well fit the humour of king James with passages out of Xenophon, Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais' conceits, or the Hollander with mechanic discourses. Every attempt to promote the trade and navigation of England was encouraged by our wise statesman. Hakluyt particularly in making discoveries in foreign parts, and Gilbert in settling in Newfoundland, had his patronage and assistance. He founded a divinity-lecture at Oxford, and provided a library for King's college in Cambridge. Besides his other employments, he was chancellor of the duchy of Lancaster, and of the Garter; yet he died so poor, in 1589, that, on account of his debts, he was buried privately by night in St. Paul's church, without any manner of funeral solemnity. He left one daughter,, famous for having three husbands of the greatest distinction; first, Sir Philip Sidney; secondly, R. Devereux, earl of Essex; and lastly, Richard Bourk, earl Clanrickard and of St. Alban's.

There is a book ascribed to him, intituled, "*Arcana Aulica; or, Walsyngham's Manual, or prudential Maxims,*" which hath been printed several times: but it is probably none of his.

WALTON (BRIAN), a learned English bishop, and editor of the Polyglott Bible, was born at Cleaveland in the North Riding of Yorkshire, 1600. He was first of Magdalen, then of Peter-House college, in Cambridge, where he took a master of arts degree in 1623. About that time, or before, he taught a school, and served as a curate in Suffolk, whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows in Bread-street. After the death of Mr. Stock, he became rector of St. Martin's Orgar in London, and of Sandon in Essex; to the latter of which he was admitted in 1635. The way to preferment lay pretty open then to a man of his qualities; for, he had not only uncommon learning, which was more regarded then than it has been of late years, but he was also exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul's and chaplain to the king. He possessed also another branch of knowledge, which made him very acceptable to the clergy: he was well versed in the laws of the land, especially those which relate to the patrimony and liberties of the church. During the controversy between the clergy and inhabitants of the city of London, about the tithes of rent, he was very industrious

dustrious and active in behalf of the former ; and upon that occasion made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, relating to that matter, (an abstract of which was afterwards published,) that the judge declared, “ there could be no dealing with the London ministers if Mr. Walton pleaded for them.”

Upon the breaking out of the civil war, he was summoned by the house of commons as a delinquent ; was sequestered from his living of St. Martin's Orgar, plundered, and forced to fly ; but whether he went to Oxford directly, or to his other living of Sandon in Essex, does not appear. But ; at what time soever it happened, it is certain that he was most cruelly treated at that living likewise, being grievously harassed there ; and once, when he was sought for by a party of horse, was forced to shelter himself in a broom-field. And the manner of his being sequestered from this living is very remarkable ; for, Sir Henry Mildmay and Mr. Ashe, members of parliament, first themselves drew up articles against him, though no way concerned in the parish, and then sent them to Sandon to be witnessed and subscribed. Thus dispossessed of both his livings, he betook himself for refuge to Oxford : and he did very rightly, according to Mr. Lloyd, who affirms, that otherwise he would have been murdered. This shews, what it is easy to conceive from his principles and active spirit, how exceedingly obnoxious he was to the parliament.

August 12, 1645, he was incorporated in the university of Oxford. Here it was, that he formed the noble scheme of publishing the Polyglott Bible ; and, upon the decline of the king's cause, he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The “ Biblia Polyglotta ” was published at London in 1657, in six vols. folio ; wherein the sacred text was, by his singular care and oversight, printed, not only in the vulgar Latin, but also in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Persic, and Greek ; languages ; each having its peculiar Latin translation joined therewith, and an apparatus fitted to each for the better understanding of those tongues. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the assistance of several learned persons ; the chief of whom was Mr. Edmund Castell, afterwards professor of Arabic at Cambridge. Among his other assistants were Mr. Samuel Clarke of Merton-college, and Mr. Thomas Hyde of Queen's college, Oxford ; he had also some help from Mr. Whelock, Mr. Thorndike,

dike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work, he had contributions of money from many noble persons and gentlemen, which were put into the hands of Sir William Humble, treasurer for the said work. The Prolegomena and Appendix to it were attacked in 1659, by Dr. John Owen, in "Considerations," &c. who was answered the same year by Dr. Walton, in a piece under the title of "The Considerator considered: or, a brief View of certain Considerations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Wherein, among other Things, the Certainty, Integrity, and the divine Authority, of the original Text is defended against the Consequences of Atheists, Papists, Anti-Scripturists, &c. inferred from the various Readings and novelty of the Hebrew Points, by the Author of the said Considerations. The Biblia Polyglotta and Translations therein exhibited, with the various Readings, Prolegomena, and Appendix, vindicated from his Aspersions and Calumnies; and the Questions about the Punctuation of the Hebrew Text, the various Readings, and the antient Hebrew Character, briefly handled," 8vo.

After the Restoration, he had the honour to present the Polyglott Bible to Charles II., who made him chaplain in ordinary, and soon after promoted him to the bishopric of Chester. September 1661, he went to take possession of his see; and was met upon the road, and received with such a concourse of gentry, clergy, militia both of the city and county, and with such acclamations of thousands of the people, as had never been known upon any such occasion. This was on the 10th of September; and on the 11th he was installed with much ceremony; "a day," says Wood, "not to be forgotten by all the true sons of the Church of England, though cursed then in private by the most rascally faction and crop-eared whelps of those parts, who did their endeavours to make it a May-game and a piece of foppery." This glory, however, which attended bishop Walton, though it seems to have been great, was yet short-lived; for, returning to London, he died at his house in Aldersgate-street, Nov. the 29th following, and was interred in St. Paul's cathedral, where a monument with a Latin inscription was erected to his memory.

He had published at London, in 1655, "*Introductio ad lectionem Linguarum Orientalium*," in 8vo.

WALTON (ISAAC, or, as he used to write it, IZAAK) was born at Stafford in August 1593. His first settlement in London, as a shop-keeper, was in the Royal Burse in Cornhill, built by Sir T. Gresham, and finished in 1567. In this situa-

situation he could scarcely be said to have had elbow-room; for, the shops over the Bursé were but seven feet and a half long, and five wide; yet here did he carry on his trade till some time before the year 1624, when "he dwelt on the north side of Fleet-street, in a house two doors west of the end of Chancery-lane, and abutting on a messuage known by the sign of the Harrow;" by which sign the old timber-house at the south-west corner of Chancery-lane, in Fleet-street, till within these few years, was known. A citizen of this age would almost as much disdain to admit of a tenant for half his shop as a knight would to ride double; though the brethren of one of the most antient orders of the world were so little above this practice, that their common seal was the device of two riding one horse [A]. He married probably about 1632; for, in that year he lived in a house in Chancery-lane, a few doors higher up on the left hand than the former, and described by the occupation of a sempster or milliner. The former of these might be his own proper trade; and the latter, as being a feminine occupation, might be carried on by his wife: she, it appears, was Anne, the daughter of Mr. Thomas Ken, of Furnival's inn, and sister of Thomas, afterwards Dr. Ken, bishop of Bath and Wells. About 1643 he left London, and, with a fortune very far short of what would now be called a competency, seems to have retired altogether from business. While he continued in London, his favourite recreation was angling, in which he was the greatest proficient of his time; and, indeed, so great were his skill and experience in that art, that there is scarcely any writer on the subject since his time who has not made the rules and practice of Walton his very foundation. It is therefore with the greatest propriety that Langbaine calls him "the common father of all anglers." The river that he seems mostly to have frequented for this purpose was the Lea, which has its source above Ware in Hertfordshire, and falls into the Thames a little below Blackwall; unless we will suppose that the vicinity of the New River [B] to the place of his habitation might sometimes tempt him out with his friends, honest Nat. and R. Roe, whose loss he so pathetically mentions, to spend an afternoon there. In 1662, he was by death deprived of the solace and comfort of a good wife, as

[A] The Knights Templars. Ashmole's "Institut. of the Order of the Garter," p. 55.

[B] That great work, the bringing water from Chadwell and Amwell, in Hertfordshire, to London, by means of the trench called the New-River, was completed on Michaelmas-day, 1613. Stow's "Survey," fol. 1633, p. 12.

appears by a monumental inscription in the cathedral church of Worcester.

Living, while in London, in the parish of St. Dunstan in the West, whereof Dr. John Donne, dean of St. Paul's, was vicar, he became of course a frequent hearer of that excellent preacher, and at length, as he himself expresses it, his convert. Upon his decease, in 1631, Sir H. Wotton requested Walton to collect materials for a life of the doctor, which Sir Henry had undertaken to write; but, Sir Henry dying before he had completed the life, Walton undertook it himself; and in 1640 finished and published it, with a collection of the doctor's sermons, in folio. Sir H. Wotton dying in 1639, Walton was importuned by King to undertake the writing of his life also; and it was finished about 1644. The precepts of angling, meaning thereby the rules and directions for taking fish with a hook and line, till Walton's time, having hardly ever been reduced to writing, were propagated from age to age chiefly by tradition; but Walton, whose benevolent and communicative temper appears in almost every line of his writings, unwilling to conceal from the world those assistances which his long practice and experience enabled him, perhaps the best of any man of his time, to give, in 1653 published in a very elegant manner his "Complete Angler, or Contemplative Man's Recreation," in small 12mo, adorned with exquisite cuts of most of the fish mentioned in it. The artist who engraved them has been so modest as to conceal his name; but there is great reason to suppose they are the work of Lombart, who is mentioned in the "Sculptura" of Mr. Evelyn; and also that the plates were of steel. "The Complete Angler" came into the world attended with encomiastic verses by several writers of that day. What reception in general the book met with may be naturally inferred from the dates of the subsequent editions; the second came abroad in 1655; the third in 1664; the fourth in 1668, and the fifth and last in 1676. It is pleasing to trace the several variations which the author from time to time made in these subsequent editions, as well by adding new facts and discoveries as by enlarging on the more entertaining parts of the dialogue. The third and fourth editions of his book have several entire new chapters; and the fifth, the last of the editions published in his life-time, contains no less than eight chapters more than the first, and twenty pages more than the fourth. Not having the advantage of a learned education, it may seem unaccountable that Walton so frequently cites authors that have written only in Latin, as Gesner, Cardan, Aldrovandus, Rondeletius, and even Albertus Magnus; but here it may be observed,

served, that the voluminous history of animals, of which the first of these was author, is in effect translated into English by Mr. Edward Topsel, a learned divine, chaplain, as it seems, in the church of St. Botolph, Aldersgate, to Dr. Neile, dean of Westminster: the translation was published in 1658, and, containing in it numberless particulars concerning frogs, serpents, caterpillars, and other animals, though not of fish, extracted from the other writers above-named, and others, with their names to the respective facts, it furnished Walton with a great variety of intelligence, of which in the later editions of his book he has carefully availed himself: it was therefore through the medium of this translation alone that he was enabled to cite the other authors mentioned above; vouching the authority of the original writers, in like manner as he elsewhere does Sir Francis Bacon, whenever occasion occurs to mention his natural history, or any other of his works. Pliny was translated to his hand by Dr. Philemon Holland; as were also Janus Dubravius "*de Piscinis & Piscium naturâ*," and Lebault's "*Maison Rustique*," so often referred to by him in the course of his work. Nor did the reputation of "*The Complete Angler*" subsist only in the opinions of those for whose use it was more peculiarly calculated; but even the learned, either from the known character of the author or those internal evidences of judgement and veracity contained in it, considered it as a work of merit, and for various purposes referred to its authority. Dr. Thomas Fuller, in his "*Worthies*," whenever he has occasion to speak of fish, uses his very words. Dr. Plot, in his "*History of Staffordshire*," has, on the authority of our author, related two of the instances of the voracity of the pike, and confirmed them by two other signal ones, that had then lately fallen out in that county. These are testimonies in favour of Walton's authority in matters respecting fish and fishing; and it will hardly be thought a diminution of that of Fuller to say, that he was acquainted with, and a friend of, the person whom he thus implicitly commends. About two years after the Restoration, Walton wrote the life of Mr. Richard Hooker, author of the "*Ecclesiastical Polity*:" he was enjoined to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbishop of Canterbury, who, by the way, was an angler. Bishop King, in a letter to the author, says of this life, "I have often seen Mr. Hooker with my father, who was afterwards bishop of London, from whom, and others at that time, I have heard of the most material passages which you relate in the history of his life." Sir William Dugdale, speaking of the three posthumous books of the "*Ecclesiastical Polity*," refers

the reader "to that seasonable historical discourse lately compiled and published, with great judgement and integrity, by that much-deserving person Mr. Isaac Walton."

The life of Mr. George Herbert, as it stands the fourth and last in the volume wherein that and the three former are collected, seems to have been written the next after Hooker's: it was first published in 1670. Walton professes himself to have been a stranger as to the person of Herbert; and though he assures us his life of him was a free-will offering, it abounds with curious information, and is no way inferior to any of the former. Two of these lives, viz. those of Hooker and Herbert, we are told, were written under the roof of Walton's good friend and patron Dr. George Morley, bishop of Winchester; which particular account seems to agree with Wood's account, that, "after his quitting London, he lived mostly in the families of the eminent clergy of that time;" and who, that considers the inoffensiveness of his manners and the pains he took in celebrating the lives and actions of good men, can doubt his being much beloved by them?

In 1670, these lives were collected and published in octavo, with a dedication to the above bishop of Winchester, and a preface, containing the motives for writing them; this preface is followed by a copy of verses, by his intimate friend and adopted son, Charles Cotton[c], of Beresford in Staffordshire, Esq. the author of the second part of the "Complete Angler." The "Complete Angler" having, in the space of twenty-three years, gone through four editions, Walton, in the year 1676, and in the 83d year of his age, was preparing a fifth, with additions, for the press; when Mr. Cotton wrote a second part of that work. It seems, Mr. Cotton submitted the manuscript to Walton's perusal, who returned it with his approbation, and a few marginal strictures; and in that year they came abroad together. Mr. Cotton's book had the title of "The Complete Angler; being instructions how to angle for a Trout or Grayling, in a clear stream, Part II." and it has ever since been received as a second part of Walton's book. In the title-page is a cipher, composed of the initial letters of both their names; which cipher, Mr. Cotton tells us, he had caused to be cut in stone, and set up over a fishing-house that he had erected near his dwelling, on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Mr. Cotton's book is a judicious supplement to Walton's; for, it must not be concealed, that Walton, though he was so expert an angler, knew but little of fly-fishing; and indeed

[c] Of whom also an improved life is given by Sir John Hawkins, in the edition of 1784.

he is so ingenuous as to confess, that the greater part of what he has said on that subject was communicated to him by Mr. Thomas Barker, and not the result of his own experience [D]. And of Cotton it must be said, that, living in a country where fly-fishing was, and is, almost the only practice, he had not only the means of acquiring, but actually possessed, more skill in the art, as also in the method of making flies, than most men of his time. His book is in fact a continuation of Walton's, not only as it teaches at large that branch of the art of angling which Walton had but slightly treated on, but as it takes up Venator, Walton's piscatory discipline, just where his master had left him.

Walton was now in his eighty-third year, an age, which, to use his own words, "might have procured him a writ of ease [E], and secured him from all farther trouble in that kind;" when he undertook to write the life of Bp. Sanderson, which was published, together with several of the bishop's pieces, and a sermon of Hooker's, in 8vo, 1677. It was not till long after that period when the faculties of men begin to decline, that Walton undertook to write this life; nevertheless, far from being deficient in any of those excellences that distinguish the former lives, it abounds with the evidences of a vigorous imagination, a sound judgement, and a memory unimpaired; and for the nervous sentiments and pious simplicity therein displayed, let the concluding paragraph thereof, pointed out by Dr. Samuel Johnson, be considered as a specimen: "Thus this pattern of meekness and primitive innocence, changed this for a better life. It is now too late to wish that mine may be like his, for I am in the eighty-fifth year of my age, and God knows it hath not; but I most humbly beseech Almighty God that my death may: and I do earnestly beg, that, if any reader shall receive any satisfaction from this very plain and as true relation, he will be so charitable as to say, Amen!" Such were the persons, whose virtues Walton was laudably employed in celebrating; and it is observable, that not only these, but the rest of Walton's

[D] This Mr. Barker was a good-humoured gossiping old man, and seems to have been a cook; for he says, "he had been admitted into the most ambassadors kitchens that had come to England for forty years, and dressed fish for them;" for which he says, "he was duly paid by the Lord Protector." He spent a great deal of time, and, it seems, money too, in fishing; and, in the latter part of his life, dwelt in an alms-house near the Gatehouse, at

Westminster. A few years after the first publication of Walton's book, viz. in 1659, he published a book, intitled "Barker's Delight, or the Art of Angling." And, for that singular vein of humour that runs through it, a most diverting book it is.

[E] A discharge from the office of a judge, or the state and degree of a serjeant at law. Dugdale. Orig. Jurisd. p. 139.

friends [F], were eminent Royalists; and that he himself was in great repute for his attachment to the Royal cause will appear by a relation which Sir John Hawkins has quoted from Ashmole's "History of the Garter."

Besides the works of Walton above-mentioned, there are extant, of his writing, verses on the death of Dr. Donne, beginning, "Our Donne is dead;" verses to his reverend friend the author of the "Synagogue," printed together with Herbert's "Temple;" Verses before Alexander Brome's "Poems, 1646," and before Cartwright's "Plays and Poems, 1651." He wrote also the lines under an engraving of Dr. Donne, before his "Poems, 1635."

Dr. Henry King, bishop of Chichester, in a letter to Walton, dated in Nov. 1664, says, that he had done much for Sir Henry Savile, his contemporary and familiar friend; which fact connects very well with what the late Mr. Des Maizeaux, some years since, related to Mr. Oldys, that there were then several letters of Walton extant, in the Ashmolean Museum, relating to a life of Sir Henry Savile, which Walton had entertained thoughts of writing. He also undertook to collect materials for a life of Hales. Mr. Anthony Farrington, minister of St. Mary Magdalen, Milk-street, London, had begun to write the life of this memorable person, but, dying before he had completed it, his papers were sent to Walton, with a request from Mr. Fulman, who had proposed to himself to continue and finish it, that Walton would furnish him with such information as was to his purpose. Fulman did not live to complete his design; but a life of Mr. Hales, from other materials, was compiled by the late Mr. Des Maizeaux, and published by him in 1719, as a specimen of a new "Biographical Dictionary." In 1683, when he was ninety years old, Walton published "Thealma and Clearchus, a pastoral history, in smooth and easy verse, written long since by John Chalkhil, Esq; an acquaintance and friend of Edmund Spenser:" to this poem he wrote a preface, containing a very amiable character of the author. He lived but a very little time after the publication of this poem; for, as Wood says, he ended his days on the 15th of Dec. 1683, in the great frost, at Winchester, in the house of Dr. William Hawkins, a prebendary of the church there, where he lies buried.

[F] In the number of his intimate friends, we find Abp. Usher, Abp. Sheldon, Bp. Morton, Ep. King, Ep. Barlow, Dr. Fuller, Dr. Price, Dr. Woodford, Dr. Fealy, Dr. Holdsworth, Sir

Edwin Sandys, Sir Edward Byss, Mr. Cranmer, Dr. Hammond, Mr. Chillingworth, Michael Drayton, and that celebrated scholar and critic Mr. John Hales of Eton.

In the cathedral of Winchester, on a large black flat marble stone is an inscription to his memory, the poetry whereof has very little to recommend it.

WANLEY (NATHANAEL) was, in 1653, member of Trinity-college, Cambridge. He was also vicar of Trinity-church in Coventry. He is principally known by his compilation, intituled, "The Wonders of the Little World."

WANLEY (HUMPHREY), son of the preceding, was born March 21, 1671-2. What time he could spare from the handicraft trade, to which his father put him, he employed in turning over old MSS. and copying the various hands, by which he acquired an uncommon faculty of distinguishing their dates. Dr. Lloyd, his diocesan, sent him to St. Edmund's Hall, Oxford, of which Dr. Mill was then principal, whom he greatly assisted in his collations of the New Testament; but he afterwards removed, by Dr. Chartlet's advice, to University-college. Mr. Nelson, who had endeavoured to procure for Mr. Wanley the office of librarian to the Cottonian library, introduced him to the office of Secretary to the Society for propagating Christian Knowledge. He was soon after employed in arranging the valuable collections of Robert Earl of Oxford, with the appointment of librarian to his lordship. In this employ he gave such particular satisfaction, that he was allowed a handsome pension by lord Harley, the earl's eldest son and successor in the title, who retained him as librarian till his death. In Mr. Wanley's Harleian Journal, preserved in the earl of Shelburne's library, are several remarkable entries, as will appear by the specimens transcribed below. The Journal, which begins in March, 1714-15, and is regularly continued till within a fortnight of his death, is kept with all the dignity as well as the exactness of the minutes of a public body. For instance, "March 2, 1714-15, Present, my lord Harley and myself. The Secretary related, that the Reverend and learned Mr. Elstob deceased some time since; and that he having seen Mrs. Elstob his sister, and making mention of the two MSS. which Mr. Elstob had borrowed from the library (being 34. A. 16. and 42 A. 12.), she said, she would take all due care to see them restored.—My lord Harley expressing some compassion on the unexpected decease of Mr. Urry of Christ-church, the Secretary shewed that two MSS. borrowed for his use by the present bishop of Rochester [A], while dean of Christ-church, are not yet restored; and that he had a note under the bishop's hand for the same. My

[A] Dr. Atterbury.

lord undertook to manage this matter." "July 21, 1722, This day it pleased the most illustrious and high-born lady, the lady Henrietta Cavendish Holles Harley [B], to add to her former bounties to me, particularly to a large silver tea-pot formerly given to me by her noble ladyship, by sending hither (to this library) her silversmith with a fine and large silver tea-kettle, lamp and plate, and a neat wooden stand, as in all duty and gratitude bound, I shall never cease from praying Almighty God to bless her and all this noble family with all blessings temporal and eternal." "August 4, 1725, Mr. Pope came, and I shewed him but few things, it being late [c]."

Mr. Wanley ended a laborious life July 6, 1726 [D]. There is an original picture of him in the Bodleian library; another half-length, sitting in the room of the Society of Antiquaries. A mezzotinto print of him was scraped by Smith, in 1718, from a painting by Hill. When admitted to the Bodleian library, he made large extracts from the MS. and promised a supplement to Hyde's catalogue of the printed books, which Hearne completed (and which was published by Robert Fysher, B. M. in 1738). He intended a treatise on the various characters of MSS. with specimens, Mabilon's work on that subject being corrupted by the conceits of the engraver, who inserted characters that never were nor could be used. Upon leaving Oxford, he travelled over the kingdom in search of Anglo-Saxon MSS. at Dr. Hickes's desire, and drew up the catalogue of them in his "Thesaurus." Mr. Bagford mentions some design of his relating to a Saxon Bible.

WANSLEB (JOHN MICHAEL), a learned German, was born in 1635, at Erfort in Thuringia, where his father was minister of a Lutheran church. After having studied philosophy and theology at Königsberg, he put himself under Job Ludolf, in order to learn the Oriental tongues of that celebrated professor. Ludolf taught him the Ethiopic among others; and then sent him at his own expence into England to print his "Ethiopic Dictionary," which came out at London in 1661. Ludolf complained of Wansleb for inserting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Edmund Castell was at that time employed upon his "Lexicon Heptaglotton," and was

[B] His patron's wife, and mother to the late Dutchess Dowager of Portland.

[c] For farther specimens we refer to the "Anecdotes," pp. 505. 619.

[D] His Epitaph is printed in the "Anecdotes," p. 505.

mightily pleased to find in Wansleb a man who could assist him in his laborious undertaking; he received him therefore into his house, and kept him three months. Wansleb was no sooner returned to Germany, than Ernest the pious, duke of Saxe-Gotha, being informed of his qualifications, sent him to Ethiopia: the prince's design was, to establish a correspondence between the Protestant Europeans and Abyssines, with a view to promote true religion among the latter. Wansleb set out in June 1663, and arrived at Cairo in Jan. following. He employed the remainder of the year in visiting part of Egypt; but the patriarch of Alexandria, who has jurisdiction over the churches of Ethiopia, dissuaded him from proceeding to that kingdom, and sent his reasons to Ernest in an Arabic letter, which is still extant in the library of the duke of Saxe-Gotha.

Wansleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durst not return to his own country, because duke Ernest was greatly displeased with his conduct. He went therefore to Rome, where he abjured Lutheranism, and entered into the order of St. Dominic in 1666. In 1670, he was sent to Paris, where being introduced to Colbert, he was commissioned by that minister to return to the East, and to purchase manuscripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time sent to France 334 manuscripts, Arabic, Turkish, and Persian. The Mahometans growing jealous of this commerce which Wansleb carried on, he removed from Egypt to Constantinople, and had promised to go from that place in search of manuscripts to mount Athos; but excused himself on pretence that Leo Allatius had fetched away the best for the use of the Vatican. He was preparing to set out for Ethiopia, when he was recalled to France by Colbert; who, it seems, had just reason to be displeased with his conduct, as Ernest had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal professorship of Oriental languages, but even to a bishopric, if his irregular life and manners had not stood in his way. He lived neglected for two or three years, and then died in June 1679.

His publications are, 1. "*Relazione dello stato presente dell'Egitto, 1671*," 12mo. This is said to be an abridged account of Egypt, which had been sent by him in several letters to duke Ernest; and Ludolf has related, that the Jacobines, whom he employed to translate it into Italian, have deviated from the original in several places. 2. "*Nouvelle Relation en forme de Journal d'un Voyage fait en Egypte en* 1672

1672 & 1673. 1676," 12mo. 3. "Histoire de l'Eglise d'Alexandrie fondée par S. Marc, que nous appellons celles des Jacobites-Coptes d'Egypte, écrite au Caire même en 1672 & 1673. 1677." 12mo.

WARBURTON (WILLIAM), an English prelate of gigantic abilities, was born at Newark-upon-Trent, in the county of Nottingham, Dec. 24, 1698. His father was George Warburton, an attorney and town-clerk of the place in which this his eldest son received his birth and education. His mother was Elizabeth, the daughter of William Hobman, an alderman of the same town; and his parents were married about the year 1696. The family of Dr. Warburton came originally from the county of Chester, where his great-grandfather resided. His grandfather, William Warburton, was the first that settled at Newark, where he practised the law, and was coroner of the county of Nottingham. George Warburton, the father, died about the year 1706, leaving his widow and four children, two sons and two daughters, of which the second son, George, died young; but, of the daughters, one still survives her brother. The bishop received the early part of his education under Mr. Weston, then master of Okeham-school in Rutlandshire, and afterwards vicar of Campden in Gloucestershire. His original designation was to the same profession as that of his father and grandfather; and he was accordingly placed clerk to an attorney, with whom he remained till he was qualified to engage in business upon his own account. He was then admitted to one of the courts at Westminster, and for some years continued the employment of an attorney and solicitor at the place of his birth. The success he met with as a man of business was probably not great. It was certainly insufficient to induce him to devote the rest of his life to it: and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profession in which his literary acquisitions would be more valuable, and in which he might more easily pursue the bent of his inclination. He appears to have brought from school more learning than was requisite for a practising lawyer. This might rather impede than forward his progress; as it has been generally observed, that an attention to literary concerns, and the bustle of an attorney's office with only a moderate share of business, are wholly incompatible. It is therefore no wonder that he preferred retirement to noise, and relinquished what advantages he might expect from continuing to follow the law. It has been suggested by an ingenious writer, that he was for some time usher to a school. In 1724, his first work, consisting of translations from Cæsar, Pliny, Claudian, and others, appeared, under the title of "Miscellaneous

neous Translations in Prose and Verse, from Roman Poets, Orators, and Historians," 12mo. It is dedicated to his early patron, Sir Robert Sutton, and seems to have laid the foundation of his first ecclesiastical preferment. At this period it is probable he had not abandoned his profession, though it is certain he did not attend to it much longer. About Christmas, 1726, he came to London, and, while there, was introduced to Theobald, Concanen, and other of Mr. Pope's enemies, with whose conversation he was extremely pleased. It was at this time that he wrote a letter [A] to Concanen, dated Jan. 2, 1726, which, by accident, falling into the hands of the late Dr. Akenfide, was produced to most of that gentleman's friends, and by that means became the subject of much speculation. About this time he also communicated to Theobald some notes of Shakspeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his second work, intituled, "A Critical and Philosophical Enquiry into the Causes of Prodigies and Miracles, as related by Historians," &c. was published in 12mo, and was also dedicated to Sir Robert Sutton. He was at this time in orders; and on the 25th of April, 1728, had the honour to be in the king's list of masters of arts, created at Cambridge on his Majesty's visit to that university. In June, the same year, he was presented by Sir Robert Sutton to the rectory of Burnt Broughton, in the diocese of Lincoln; a living worth 200l. a year, which he retained till his death, at which he spent a considerable part of his middle-life in a studious retirement, devoted entirely to letters, and there planned, and in part executed, some of his most important works. Several years elapsed, after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer [B]. In 1736, he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "Bibliothèque Britannique, ou Histoire des Ouvrages des Savans de la Grande Bretagne, pour les Mois, Juillet, Aout, & Sept. 1736. A la Haye." The

[A] This letter, which Dr. Akenfide says will probably be remembered as long as any of the bishop's writings, has been lately given to the world by Mr. Malone, in the "Supplement to Shakspeare."

[B] At least there was nothing published that can be with certainty ascribed to him. In the year 1732, his patron, Sir Robert Sutton, having been a member of the Charitable Corporation, fell under the censure of the House of Commons, on account of that iniquitous business. He was expelled the house,

and his fortune for some time seemed to be holden but on a precarious tenure. On this occasion a pamphlet appeared, intituled, "An Apology for Sir Robert Sutton." It can only be conjectured, that Dr. Warburton had some concern in this production; but, when the connexion between him and Sir Robert, and the recent obligation received from that gentleman, are considered, it will not be thought unlikely that he might, on this occasion, afford his patron some assistance by his pen.

[] design

design never was completed. Dr. Middleton, in a letter to him, dated April 9, 1737, returns him thanks for his letters, as well as the Journal, which, says he, "came to my hands soon after the date of my last. I had before seen the force of your critical genius very successfully employed on Shakespeare, but did not know you had ever tried it on the Latin authors. I am pleased with several of your emendations, and transcribed them into the margin of my editions; though not equally with them all. It is a laudable and liberal amusement, to try now and then in our reading the success of a conjecture; but, in the present state of the generality of the old writers, it can hardly be thought a study fit to employ a life upon, at least not worthy, I am sure, of your talents and industry, which, instead of trifling on words, seem calculated rather to correct the opinions and manners of the world." These sentiments of his friend appear to have had their due weight; for, from that time, the intended edition was laid aside, and never afterwards resumed. It was in this year, 1736, that he may be said to have emerged from the obscurity of a private life into the notice of the world. The first publication, which rendered him afterwards famous, now appeared, under the title of "The Alliance between Church and State; or, the Necessity and Equity of an established Religion and a Test-law, demonstrated from the Essence and End of Civil Society, upon the fundamental Principles of the Law of Nature and Nations." In three parts: the first, treating of a civil and religious society; the second, of an established church; and the third, of a test-law, 8vo. At the end was announced the scheme of "The Divine Legation of Moses," in which he had at this time made a considerable progress. The first volume of this work was published in January 1737-8, under the title of "The Divine Legation of Moses demonstrated on the Principles of a religious Deist, from the Omissions of the Doctrine of a future State of Rewards and Punishments in the Jewish Dispensation. In six Books. By William Warburton, M. A. Author of The Alliance between Church and State;" and met with a reception which neither the subject, nor the manner in which it was treated, seem to authorise. It was, as the author afterwards observed, fallen upon in so outrageous and brutal a manner as had been scarcely pardonable had it been "The Divine Legation of Mahomet."—It produced several answers, and so much abuse from the authors of "The Weekly Miscellany," that in less than two months he was constrained to defend himself, in "A Vindication of the Author of the Divine Legation of Moses, from the Aspersions of the Country Clergyman's Letter in the Weekly Miscellany of February 14, 1737-8," 8vo. Mr. Warburton's

ton's extraordinary merit had now attracted the notice of the Heir-apparent to the Crown, in whose immediate service we find him, in June 1738, when he published "Faith working by Charity to Christian Edification; a Sermon preached at the last Episcopal Visitation for Confirmation in the Diocese of Lincoln; with a Preface, shewing the Reasons of its Publication; and a Postscript, occasioned by some letters lately published in the Weekly Miscellany. By William Warburton, M. A. Chaplain to his Royal Highness the prince of Wales." A second edition of "The Divine Legation" also appeared in November, 1738. In March, 1739, the world was in danger of being deprived of this extraordinary genius by an intermitting fever, which with some difficulty was relieved by a plentiful use of the bark. The "Essay on Man" had been now published some years; and it is universally supposed that the author had, in the composition of it, adopted the philosophy of lord Bolingbroke, whom on this occasion he had followed as his guide, without understanding the tendency of his principles. In 1758, M. de Croufaz wrote some remarks on it, accusing the author of Spinosism and Naturalism; which falling into Mr. Warburton's hands, he published a defence of the first epistle, and soon after of the remaining three, in seven letters, of which six were printed in 1739, and the seventh in June 1740, under the title of "A Vindication of Mr. Pope's Essay on Man, by the Author of the Divine Legation." The opinion which Mr. Pope conceived of these defences, as well as of their author, will be best seen in his letters. In consequence, a firm friendship was established between them, which continued with much undiminished fervour until the death of Mr. Pope, who, during the remainder of his life, paid a deference and respect to his friend's judgement and abilities, which will be considered by many as almost bordering on servility. In 1741, the second volume of "The Divine Legation," in two parts, containing books IV. V. VI. was published; as was also a second edition of the "Alliance between Church and State." In the summer of that year, Mr. Pope and Mr. Warburton, in a country-ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's stay, going westward; and Mr. Warburton, who stayed a day after him to visit Dr. Conybeare, then Dean of Christ-church, returning to London. On that day the vice chancellor, Dr. Leigh, sent a message to his lodgings with the usual compliment, to know if a doctor's degree in divinity would be acceptable to him; to which such an answer was returned as so civil a message deserved. About the same time Mr. Pope had the like offer made him of a doctor's degree in law, which he seemed disposed to accept, until he learnt

learnt that some impediment had been thrown in the way of his friend's receiving the compliment intended for him by the vice-chancellor. He then absolutely refused that proposed to himself. Both the degrees were therefore laid aside; and the university of Oxford lost some reputation by the conduct of this business, being thus deprived of the honour of two names, which certainly would have reflected much credit on the society in which they were to have been enrolled. Mr. Pope's affection for Mr. Warburton was of service to him in more respects than merely increasing his fame. He introduced and warmly recommended him to most of his friends, and amongst the rest to Ralph Allen, Esq. of Prior-park, whose niece he some years afterwards married, and whose great fortune at length came to his only son. In consequence of this introduction, we find Mr. Warburton at Bath in 1742. There he printed a sermon which had been preached at the Abbey-Church, on the 24th of October, for the benefit of Mr. Allen's favourite Charity, the General Hospital, or Infirmary. To this Sermon, which was published at the request of the governors, was added, "A short account of the Nature, Rise, and Progress, of the General Infirmary at Bath." In this year also he printed a Dissertation on the Origin of Books of Chivalry, at the end of Jarvis's Preface to a Translation of Don Quixote, which, Mr. Pope tells him, he had not got over two paragraphs of, before he cried out, 'Aut Erasmus, aut Diabolus.' "I knew you," adds he, "as certainly as the antients did the Gods, by the first pace and the very gait. I have not a moment to express myself in; but could not omit this, which delighted me so much." Mr. Pope's attention to his interest did not rest in matters which were in his own power; he recommended him to some who were more able to assist him: in particular, he obtained a promise from Lord Granville, which probably, however, ended in nothing. In 1742, Mr. Warburton published "A Critical and Philosophical Commentary on Mr. Pope's Essay on Man: in which is contained a Vindication of the said Essay from the Misrepresentations of Mr. de Resnel, the French Translator, and of Mr. de Croufaz, Professor of Philosophy and Mathematics in the Academy of Lausanne, the Commentator." It was at this period, when Mr. Warburton had the entire confidence of Mr. Pope, that he advised him to complete the Dunciad, by changing the hero, and adding to it a fourth book. This was accordingly executed in 1742, and published early in 1743, 4to, with notes by our author, who, in consequence of it, received his share of the satire which Mr. Cibber liberally bestowed on both Mr. Pope and his annotator. In the latter end of the same year, he published complete

plete editions of "The Essay on Man" and "The Essay on Criticism:" and, from the specimen which he there exhibited of his abilities, it may be presumed, Mr. Pope determined to commit the publication of those works, which he should leave, to Mr. Warburton's care. At Mr. Pope's desire, he about this time revised and corrected the "Essay on Homer," as it now stands in the last edition of that translation. The publication of "The Dunciad" was the last service which our author rendered Mr. Pope in his life-time. After a lingering and tedious illness, the event of which had been long foreseen, this great poet died on the 30th of May, 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all such of his works, already printed, as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death; but at the same time directed, that they should be published without any future alterations. In 1744, his assistance to Dr. Z. Grey was handsomely acknowledged in the preface to *Hudibras*. "The Divine Legation of Moses" had now been published some time; and various answers and objections to it had started up from different quarters. In this year, 1744, Mr. Warburton turned his attention to these attacks on his favourite work; and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated, that he knew how to wield the weapons of controversy with the hand of a master. His first defence now appeared under the title of "Remarks on several Occasional Reflections, in Answer to the Rev. Dr. Middleton, Dr. Pococke, the Master of the Charter-House, Dr. Richard Grey, and others; serving to explain and justify divers Passages in the Divine Legation as far as it is yet advanced: wherein is considered the Relation the several Parts bear to each other and the whole. Together with an Appendix, in Answer to a late Pamphlet, intituled, An Examination of Mr. W——'s Second Proposition," 8vo. And this was followed next year by "Remarks on several Occasional Reflections; in Answer to the Rev. Doctors Stebbing and Sykes; serving to explain and justify the Two Dissertations, in the Divine Legation, concerning the command to Abraham to offer up his son, and the Nature of the Jewish Theocracy, objected to by those learned writers. Part II. and last;" 8vo. Both these answers are couched in those high terms of confident superiority, which marked almost every performance that fell from his pen during the remainder of his life. Sept. 5, 1745, the friendship between him and Mr. Allen was more closely cemented, by his marriage with Miss Tucker, who

survived him. At this juncture the kingdom was under a great alarm, occasioned by the rebellion breaking out in Scotland. Those who wished well to the then established Government found it necessary to exert every effort which could be used against the invading enemy. The clergy were not wanting on their part; and no one did more service than Mr. Warburton, who published three very excellent and seasonable Sermons, at this important crisis. I. "A faithful Portrait of Popery; by which it is seen to be the reverse of Christianity, as it is the destruction of Morality, Piety, and Civil Liberty. A Sermon preached at St. James's Church, Westminster, Oct. 1745." 8vo. II. "A Sermon occasioned by the present unnatural Rebellion, &c. preached in Mr. Allen's Chapel, at Prior-Park, near Bath, Nov. 1745, and published at his Request." 8vo. III. "The Nature of National Offences truly stated. A Sermon preached on the General Fast-Day, Dec. 18, 1745." 8vo. 1746. On account of the last of these Sermons, he was again involved in a controversy with his former antagonist, Dr. Stebbing, which occasioned "An Apologetical Dedication to the Rev. Dr. Henry Stebbing, in Answer to his Censure and Misrepresentations of the Sermon preached on the General Fast-Day to be observed Dec. 18, 1745." 8vo. 1746. Notwithstanding his great connections, his acknowledged abilities, and his established reputation, a reputation founded on the durable basis of learning, and upheld by the decent and attentive performance of every duty incident to his station; yet we do not find that he received any addition to the preferment given him in 1728 by Sir Robert Sutton (except the chaplainship to the prince of Wales), until April 1746, when he was unanimously called by the Society of Lincoln's Inn to be their preacher. In November he published "A Sermon preached on the Thanksgiving appointed to be observed the 9th Oct. for the Suppression of the late unnatural Rebellion," 8vo, 1746. In 1747 appeared his edition of "Shakspeare," and his "Preface to Clarissa;" and in the same year he published, 1. "A Letter from an author to a Member of Parliament, concerning Literary Property," 8vo. 2. "Preface to Mrs. Cockburn's Remarks upon the Principles and Reasonings of Dr. Rutherford's Essay on the Nature and Obligations of Virtue, &c." 8vo. 3. "Preface to a Critical Enquiry into the Opinions and Practice of the Antient Philosophers, concerning the Nature of a future State, and their Method of teaching by double Doctrine," (by Mr. Towne,) 8vo. 1747, 2d edition. In 1748, a third edition of "The Alliance between Church and State: corrected and enlarged." In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter whence it could be the least expected. His "Guide, Philosopher, and Friend," lord Bolingbroke,

lingbroke, published a book which he had formerly lent Mr. Pope in MS. The preface to this work, written by Mr. Mallet, contained an accusation of Mr. Pope's having clandestinely printed an edition of his lordship's performance without his leave or knowledge. A defence of the poet soon after made its appearance, which was universally ascribed to Mr. Warburton, and was afterwards owned by him. It was called, "A Letter to the Editor of Letters on the Spirit of Patriotism, the Idea of a Patriot King, and the State of Parties, occasioned by the Editor's Advertisement;" which soon afterwards produced an abusive pamphlet, under the title of "A familiar Epistle to the most impudent Man living," &c. a performance, as hath been truly observed, couched in language bad enough to disgrace even gaols and garrets. About this time the publication of Dr. Middleton's "Enquiry concerning the miraculous Powers" gave rise to a controversy, which was managed with great warmth and asperity on both sides, and not much to the credit of either party. On this occasion, Mr. Warburton published an excellent performance, written with a degree of candour and temper, which, it is to be lamented, he did not always exercise. The title of it was, "Julian: or, a Discourse concerning the Earthquake and fiery Eruption which defeated the Emperor's Attempt to rebuild the Temple at Jerusalem, 1750," 8vo. A second edition of this discourse, "with Additions," appeared in 1751; in which year he gave the public his edition of "Mr. Pope's Works," with notes, in nine vols, 8vo; and in the same year printed "An Answer to a Letter to Dr. Middleton, inserted in a pamphlet intituled, The Argument of the Divine Legation fairly stated," &c. 8vo. and "An Account of the Prophecies of Arise Evans, the Welch Prophet, in the last Century;" the latter of which pieces afterwards subjected him to much ridicule. In 1753, Mr. Warburton published the first volume of a course of Sermons, preached at Lincoln's Inn, intituled, "The principles of natural and revealed Religion occasionally opened and explained;" and this, in the subsequent year, was followed by a second. After the public had been some time promised lord Bolingbroke's works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehensions, in the minds of many people, of the pernicious effects of his doctrines; and nothing but the appearance of his whole force could have convinced his friends how little there was to be dreaded from arguments against religion so weakly supported. The personal enmity, which had been excited many years before between the peer and our author, had occasioned the former to direct much of his reasoning against two works of the latter.

Many answers were soon published, but none with more acuteness, solidity, and sprightliness, than "A View of Lord Bolingbroke's Philosophy, in two letters to a Friend, 1754." The third and fourth letters were published in 1753, with another edition of the two former; and in the same year a smaller edition of the whole; which, though it came into the world without a name, was universally ascribed to Mr. Warburton, and afterwards publicly owned by him. To some copies of this is prefixed an excellent complimentary epistle from the president Montesquieu, dated May 26, 1754. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withholden, seemed to be approaching towards him. In Sept. 1754, he was appointed one of his majesty's chaplains in ordinary, and in the next year was presented to a prebend [A] in the cathedral of Durham, on the death of Dr. Mangey. About the same time, the degree of doctor of divinity was conferred on him by Dr. Herring, then archbishop of Canterbury; and, a new impression of "The Divine Legation" having been called for, he printed a fourth edition of the first part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke. The same year appeared "A Sermon preached before his grace Charles duke of Marlborough president, and the Governors of the Hospital for the Small-Pox and for Inoculation, at the parish-church of St. Andrew, Holborn, on Thursday, April the 24th, 1755," 4to. And, in 1756, "Natural and Civil Events the Instruments of God's moral Government, a Sermon preached on the last public Fast-day, at Lincoln's-Inn Chapel," 4to. In 1757, a pamphlet was published, called "Remarks on Mr. David Hume's Essay on the Natural History of Religion;" which is said to have been composed of marginal observations made by Dr. Warburton on reading Mr. Hume's book; and which gave so much offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life. Oct. 11, in this year, our author was advanced to the deanery of Bristol; and, in 1758, re-published the second part of "The Divine Legation," divided into two parts, with a dedication to the earl of Mansfield, which deserves to be read by every person who esteems the well-being of society as a concern of any importance. At the latter end of next year, Dr. Warburton received the honour, so justly due to his merit, of being dignified with the mitre, and promoted to the vacant see of

[A] Soon after he attained this preferment, he wrote the "Remarks on Neale's History," which are mentioned in the "Anecdotes," p. 356.

Gloucester. He was consecrated on the 20th of Jan. 1760; and on the 30th of the same month preached before the house of lords. In the next year he printed "A rational Account of the Nature and End of the Sacrament of the Lord's-Supper," 12mo. In 1762, he published "The Doctrine of Grace: or, the office and operations of the Holy Spirit vindicated from the Insults of Infidelity and the abuses of Fanaticism," 2 vols. 12mo. and in the succeeding year drew upon himself much illiberal abuse from some writers[B] of the popular party, on occasion of his complaint in the House of Lords, on Nov. 15, 1763, against Mr. Wilkes, for putting his name to certain notes on the infamous "Essay on Woman." In 1765, another edition of the second part of "The Divine Legation" was published, as volumes III. IV. and V; the two parts printed in 1755 being considered as volumes I. and II. It was this edition which produced the well known controversy between him and Dr. Lowth. On this occasion was published, "The second part of an epistolary Correspondence between the Bishop of Gloucester and the late Professor of Oxford, without an Imprimatur, i.e. without a cover to the violated Laws of Honour and Society, 1766," 8vo. In 1776, he gave a new edition of "The Alliance between Church and State;" and "A Sermon preached before the incorporated Society for the Propagation of the Gospel in foreign Parts, at the anniversary Meeting in the Parish-church of St. Mary-le-bow, on Friday, Feb. 21," 8vo. The next year produced a third volume of his "Sermons," dedicated to lady Mansfield; and with this, and a single "Sermon preached at St. Lawrence-Jewry on Thursday, April 30, 1767, before his Royal Highness Edward Duke of York President, and the Governors of the London Hospital, &c." 4to, he closed his literary labours. His faculties continued unimpaired for some time after this period; and, in 1769, he gave considerable assistance to Mr. Ruffhead, in his "Life of Mr. Pope." He also transferred 500l. to lord Mansfield, judge Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture in the form of a course of sermons; to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostacy of Papal Rome. To this foundation we owe the admirable introductory letters of bishop

[B] See Churchill's Duellist, the Dedication of his Sermons, and other pieces. In making his complaint, the Bishop, after solemnly disavowing both the Poem and the Notes, averred,

the former was worthy of the Devil; then, after a short pause, added, "No, I beg the Devil's pardon, for he is incapable of writing it."

Hurd; and the well-adapted continuation of bishops Halifax and Bagot, and Dr. Apthorp. It is a melancholy reflection, that a life spent in the constant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in some degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. There were, however, a few old and valuable friends, in whose company, even to the last, his mental faculties were exerted in their wonted force; and at such times he would appear chearful for several hours, and on the departure of his friends retreat as it were within himself. This melancholy habit was aggravated by the loss of his only son, a very promising young gentleman, who died of a consumption but a short time before the bishop himself resigned to fate, in the 81st year of his age. A neat marble monument has been lately erected in the cathedral of Gloucester, with the inscription below [A].

Dr. Johnson's character of this literary phenomenon is too remarkable to be omitted. "About this time (1738), Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him a haughty consequence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who

[A] "To the Memory of
WILLIAM WARBURTON, D.D.
For more than xix years Bishop of this
See.

A Prelate
Of the most sublime Genius, and
exquisite Learning.
Both which Talents
He employed through a long Life,
In the Support
Of what he firmly believed,
The CHRISTIAN RELIGION;

And
Of what he esteemed the best Establishment of it,
The CHURCH of ENGLAND.
He was born at Newark upon Trent,
Dec. 24, 1693.
Was consecrated BISHOP of Gloucester, Jan. 20, 1760.
Died at his Palace, in this City,
June 7, 1779,
And was buried near this place.

favoured

favoured the cause. He seems to have adopted the Roman emperor's determination, '*oderint dum metuant*;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured. He had, in the early part of his life, pleased himself with the notice of inferior wits, and corresponded with the enemies of Pope. A letter was produced, when he had perhaps himself forgotten it, in which he tells Concanen, 'Dryden, I observe, borrows for want of leisure, and Pope for want of genius; Milton out of pride, and Addison out of modesty.' And, when Theobald published Shakspeare in opposition to Pope, the best notes were supplied by Warburton. But the time was now come when Warburton was to change his opinion; and Pope was to find a defender in him who had contributed so much to the exaltation of his rival. From this time Pope lived in the closest intimacy with his commentator, and amply rewarded his kindness and his zeal; for, he introduced him to Mr. Murray (afterwards earl of Mansfield), by whose interest he became preacher at Lincoln's Inn, and to Mr. Allen, who gave him his niece and his estate, and by consequence a bishoprick: when he died, he left him the property of his works; a legacy which may be reasonably estimated at four thousand pounds."

WARD (SAMUEL, D.D.), scholar of Ch. Coll. Fellow of Emanuel, and at last master of Sidney, was a very eminent disputant and determiner of theological questions in Lady Margaret's chair, which he filled after Davenant; and, being turned out and very severely handled in 1643 (which he survived a very little while), was then succeeded by Dr. Holdsworth, master of Emanuel, who was never admitted, being himself harassed and persecuted, and at last turned out of all his preferments. Dr. Tuckney had his Mastership of Emmanuel-College, and Dr. Love, master of Bene't, his Professorship, &c. Dr. Ward was sent with bishop Carlton, Dean Hall, and Dr. Davenant, to the synod of Dort; and died of the ill usage he met with, by imprisonment and otherwise, in 1643.

WARD (EDWARD), a man of low extraction, and almost destitute of education, was an imitator of the famous Butler, and wrote the "Reformation," a burlesque poem. He is most known by his "London Spy." He likewise rendered "Don Quixote" in Hudibrastic verse. He was a violent antagonist to the Whigs; and in consequence, as he kept a public-house, many resorted to him, to indulge their spleen against the government. The time of his death is uncertain.

WARD (SETH), an English prelate, famous chiefly for his skill in mathematics and astronomy, was the son of an attorney, and born at Buntingford in Hertfordshire. Wood says, he was baptised the 16th of April, 1617; but Dr. Pope places his birth in 1618. He was taught grammar-learning and arithmetic in the school at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in 1632. Dr. Samuel Ward, the master of that college, was greatly taken with the ingenuity and also with the sweetness of his nature; and shewed him particular favour, partly perhaps from his being of the same surname, though there was no affinity at all between them. Here he applied himself with great vigour to his studies, and particularly to mathematics; took the degrees in arts, and was chosen fellow of his college. In 1640, Dr. Cosins, the vice-chancellor, pitched upon Ward to be *Prævaricator*, which is called in Oxford *Terræ-filius*, whose office was to make a witty speech, and to laugh at any thing or any body. Ward however exercised this privilege so freely, that the vice chancellor actually suspended him from his degree; though he reversed the censurè the day following.

The civil war breaking out, Ward was involved not a little in the consequences of it. His good master and patron, Mr. Ward, was in 1643 imprisoned in St. John's college, which was then made a gaol by the parliament-forces; and Ward, thinking that gratitude obliged him to attend him, accordingly did so, and continued with him to his death, which happened soon after. He was also himself ejected from his fellowship for refusing the Covenant; against which he soon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Isaac Barrow, afterwards bishop of St. Asaph, and others, in drawing up that noted treatise, which was afterwards printed. Being now obliged to leave Cambridge, he resided some time with Dr. Ward's relations in and about London, and at other times with the mathematician Oughtred at Albury in Surry, with whom he had cultivated an acquaintance, and under whom he prosecuted his mathematical studies. He was invited likewise to several other places, but went to Ralph Freeman's at Aspenden in Hertfordshire, esq. whose sons he instructed, and with whom he continued for the most part till 1649, and then he resided some months with he lord Wenman, of Thame-Park, in Oxfordshire.

He had not been in this noble family long, before the visitation of the university of Oxford began; the effect of which was, that many learned and eminent persons were turned out, and among them Mr. Greaves, the Savilian professor of astronomy, who had a little before distinguished himself

himself by his work upon the Egyptian pyramids. Mr. Greaves laboured to procure Ward for his successor, whose abilities in this way were universally known and acknowledged; and effected it. Then Ward entered himself of Wadham-college, for the sake of Dr. Wilkins, who was the warden; and, Oct. 1649, was incorporated master of arts. Soon after, he took the engagement, or oath, to be faithful to the commonwealth of England, as it was then established, without a king or house of lords: for, though he had refused the Covenant while the king was supposed to be in any condition of succeeding, yet, now these hopes were at an end, and the government, together with the king, was overturned and destroyed, he thought, and certainly with reason, that no good purpose could be answered by obstinately holding out any longer against the powers that were. The first thing he did, after his settlement in Oxford, was to bring the astronomy-lectures, which had long been neglected and disused, into repute again; and for this purpose he read them very constantly, never missing one reading-day all the while he held the lecture.

About this time, Dr. Brownrig, the ejected bishop of Exeter, came and lived retired at Sunning in Berkshire; where Mr. Ward, who was his chaplain, used often to wait upon him. In one of these visits, the bishop conferred on him the precentorship of the church of Exeter; and told him, that, though it might then seem a gift and no gift, yet that upon the king's restoration, of which the bishop was confident, it would be of some emolument to him. He paid the bishop's secretary the full fees, as if he were immediately to take possession, though this happened in the very height of their despair; and Ward's acquaintance rallied him upon it, telling him that they would not give him half a crown for his precentorship. But the professor knew what he did: he knew that, let things take what turn they would, he was now safe; and that, if the king ever returned, it would be a fine thing for him. It was so; it brought a good sum into his pocket; and, what is more, laid the foundation of his future riches and preferment.

In 1654, both the Savilian professors did their exercise in order to proceed doctors in divinity; and, when they were to be presented, Wallis claimed precedency. This occasioned a dispute; which being decided in favour of Ward, who was really the senior, Wallis went out grand compounder, and so obtained the precedency. In 1657, he was elected principal of Jesus-college by the direction of Dr. Mansell, who had been ejected from that headship many years before; but Cromwell put in one Francis Howell. In 1659, he was
chosen

chosen president of Trinity-college; but was obliged, at the Restoration, to resign that place. He was made amends, however, by being presented in 1660 to the rectory of St. Lawrence-Jewry: for, though he was not distinguished by his sufferings during the exile of the royal family, yet he was known to be so averse to the measures of the late times, and to be so well affected to the royal cause, as to be favourably looked on at the Restoration. He was installed also, in 1660, in the precentorship of the church of Exeter. In 1661, he became fellow of the royal society, and dean of Exeter; and the following year was advanced to the bishopric of that church. Dr. Pope tells us, he was promoted to that see, without knowing any thing of it, by the interest of the duke of Albemarle, Sir Hugh Pollard, and other gentlemen, whom he had obliged during his residence at Exeter: and Wood observes, that he was advanced by the endeavours of a considerable party of the gentry of Devonshire, who were of the house of Commons; though he had poisoned the compliment before, by saying, that he had, shortly after his settlement among them, wound himself into their favour by his smooth language and behaviour.

In 1667, he was translated to the see of Salisbury; and, in 1671, was made chancellor of the order of the garter. He was the first Protestant bishop that ever was so; and he procured that honour to be annexed to the see of Salisbury, after it had been holden by laymen above a hundred and fifty years. His first care, after his advancement to Salisbury, was to repair and beautify his cathedral and palace; and then to suppress the Nonconformists and their conventicles in his diocese. This so angered their party, that, in the year 1669, they forged a petition against him, under the hands of some chief clothiers; pretending, that they were persecuted, and their trade ruined: but it was made appear at the council-table that this petition was a notorious libel, and that none of those, there mentioned to be persecuted and ruined, was so much as summoned into the ecclesiastical court.

Bishop Ward was one of those unhappy persons who have the misfortune to outlive their senses. He dated his indisposition of health from a fever in 1660, of which he was not well cured; and, the morning he was consecrated bishop of Exeter in 1662, he was so ill, that he did not imagine he should outlive the solemnity. After he was bishop of Salisbury he was seized with a dangerous scorbutical atrophy and looseness: but this was removed by riding-exercise. Nevertheless, in course of time, melancholy and loss of memory gradually came upon him; which, joined with some difference he had with Dr. Pierce, the dean of his church, who pursued him
with

with great virulence and malice, did at length totally deprive him of all sense.

Mr. Oughtred, in the preface to his "*Clavis Mathematica*," calls him "a prudent, pious, and ingenious, person; admirably skilled, not only in mathematics, but also in all kinds of polite literature. Mr. Oughtred informs us, that he was the first in Cambridge who had expounded his "*Clavis Mathematica*;" and that, at his importunate desire, he made additions to, and republished, that work. Bishop Burnet styles him "in many respects one of the greatest men of his age:" he speaks of him in this manner in his letter to the bishop of Litchfield and Coventry; where, while he vindicates his own History of the Reformation against Anthony Harmer, alias Henry Wharfton, he occasionally vindicates some eminent persons from the false representations of Anthony Wood.

Bishop Ward was the author of several Latin works upon subjects of mathematics and astronomy, which were reckoned excellent in their day; but are not now necessary to be mentioned, their use having been superseded by more perfect productions, built upon later discoveries and the Newtonian philosophy. He published also "*A philosophical essay towards an eviſion of the being and attributes of God, the immortality of the ſouls of men, and the truth and authority of ſcripture*, 1652;" and "*Exercitatio epiſtolica in Thomæ Hobbii philoſophiam, ad D. Joannem Wilkins, Oxon. 1656*," 8vo. All his other works were published in the three foregoing years, excepting about ten ſermons, printed at different times. He kept a correſpondence with Bullialdus and Hevelius.

WARD (JOHN, LL.D.) was born in London about 1679; his father was a diſſenting miniſter. In the early part of his life he was clerk in the navy-office; but, at his leiſure-hours, he proſecuted his ſtudies by the aſſiſtance of one Dr. Ker, a Scotsman, who kept an academy. In 1710, he reſigned his employment in the navy-office; became a tutor to a certain number of the children of his friends; and for this purpoſe opened a ſchool in Tenter-Alley in Moorfields, which he kept many years. In 1712, he became a member of a private ſociety of gentlemen, who entertained each other with diſcourſes on the civil law; and the ſociety was exiſting till 1742. In 1720, Mr. Ward was become ſo eminent for his learning and knowledge of antiquity, that he was choſen profeſſor of rhetoric in Greſham-College. In 1723, during the preſidency of Sir Iſaac Newton, he was elected fellow of the royal ſociety; and, in 1752, one of its vice-preſidents, in which office he was continued till his death.

The doctor, among other works, all of them learned, but ſome not very intereſting, was aſſiſtant to Mr. Ainsworth in his

his account of "Kemp's Collection of Antiquities," published in 1720. In 1727, he wrote a Latin answer to Dr. Middleton's Latin dissertation, concerning the estimation in which physicians were holden among the old Romans; in order to shew that the profession was not so slavish and ignoble as Middleton alleged. Middleton replied, and Ward rejoined. He assisted Buckley in his edition of "Thuanus," and translated into Latin afterwards three letters addressed to Dr. Mead concerning that edition, which were afterwards prefixed to it. In 1732, he gave a very accurate edition of "Lily's Grammar," and inserted in the Preface a curious history of that Grammar. He assisted Horsley in his "Britannia Romana;" and Ainsworth in his "Latin Dictionary." In 1740, he published his *Lives of the professors of Gresham-College,* which, says Dr. Birch, "is a considerable addition to the history of learning in our country." In 1751, he was honoured with the title of doctor of laws by the university of Edinburgh, probably on account of a Latin letter he wrote to its principal, Dr. Wishart, the editor of "Florentius Volusenus, or Wilson, De Animi Tranquillitate." This Volusenus was a poet of considerable merit. In 1753, he was elected one of the trustees of the British Museum. In 1754, he gave an accurate edition of the "Westminster Greek Grammar," compiled by Camden while Master of that school. He died at Gresham College, Oct. 17, 1758, in his 80th year. The year after his death were published, ready prepared by him, "A System of Oratory," delivered in lectures at Gresham, in two vols. 8vo; and, in 1761, "Dissertations upon several passages of the Sacred Scriptures," 8vo. Many papers written by him are to be found in the "Philosophical Transactions;" and several particulars of him may be seen in the "Anecdotes of Bowyer."

WARE (Sir JAMES), a celebrated antiquary and historian of Ireland, was the son of Sir James Ware, some time secretary to two of the lord deputies of Ireland, and afterwards auditor-general of that kingdom. He was born at Dublin in 1604, and educated with the greatest care. At sixteen he was admitted a student in Trinity-College, Dublin: where he made a very uncommon proficiency, and took the degrees in arts. In 1629, or thereabouts, he was knighted; and, in 1632, he became, upon the death of his father, auditor-general of Ireland: notwithstanding which place of trouble as well as profit, and the incumbrances of marriage, he wrote and published several books. In 1639, he was made one of the privy council in Ireland; and, when the rebellion broke out there, suffered much in his estate. In 1644, the marquis of Ormond, lord lieutenant of the kingdom, sent him with two lords to Charles I, who was then at Oxford, about affairs of importance: which being concluded to their minds, they returned; but in their return

were

were taken on the seas by a parliament-ship, and all committed prisoners to the Tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for some time, and was one of the hostages for the delivery of that city to colonel Michael Jones, for the use of the parliament of England: but Jones, thinking it not convenient, on account of his great attachment to the king, that he should remain there, commanded him to depart. By virtue of his pass, he travelled into France; where he continued a year and a half, mostly at Caen, sometimes at Paris. In 1651, he left that country, went into England; and, settling in London, composed several works. Upon the restoration of Charles II, he passed over to Ireland; and was restored to his places of auditor-general and privy counsellor. He died at Dublin Dec. 1, 1666.

His works, which are pretty numerous, relate chiefly to the history and antiquities of Ireland.

Sir James had a choice collection of antient manuscripts, relating chiefly to Irish affairs; a catalogue of which was printed at Dublin in 1648, 4to. All or most of these came into the hands of Henry earl of Clarendon, when he was lord-lieutenant of Ireland in 1686; who brought them to England soon after, and deposited them with Dr. Thomas Tenison, then vicar of St. Martin's in the fields, afterwards archbishop of Canterbury.

WARGENTIN (PETER), knight of the order of the Polar Star, secretary to the Royal Academy of sciences at Stockholm, F.R.S. one of the eight foreign members of the Academy of Sciences at Paris, and member of the academies of St. Petersburg, Upsal, Gottingen, Copenhagen, and Drontheim, was born Sept. 22, 1717, and became secretary to the Stockholm academy in 1749. In this country he is probably most known from his tables for computing the eclipses of Jupiter's satellites, which are annexed to the Nautical Almanacs of 1779. We know not that he has published any separate work; but in the "Transactions of the Stockholm Academy" are 52 memoirs by him, besides several in the "Philosophical Transactions," and in the "Acta Societatis Upsalienfis." He died at the Observatory at Stockholm, Dec. 13, 1783.

WARHAM (WILLIAM), archbishop of Canterbury, and chancellor of England, was descended of a good family in Hampshire, and born at Okely in that county. He was first educated in Winchester-school, and afterwards removed to New College, Oxford; where he was admitted fellow in 1475, and commenced doctor of laws. In 1488, he left the college, became an advocate in the court of arches, and

soon after principal or chief moderator of the civil-law school, then situated in St. Edward's parish in Oxford. In 1493, he was sent by Henry VII. with Sir Edward Poynings, on an embassy to Philip duke of Burgundy, to persuade him to deliver up Perkin Warbeck; but the ambassadors were assured by the duke's council (himself being then in his minority), that no manner of assistance should be given by that court to Warbeck: and, in the management of this negotiation, Warham behaved so much to the king's satisfaction, that, the same year, he was collated chancellor of the cathedral of Wells, and, a few months after, appointed master of the rolls. But this was only a step to greater honours; for, in 1502, he was made keeper of the great seal of England; then, lord high chancellor; in 1503-4 translated to that of Canterbury, in which he was installed with great solemnity, Edward duke of Buckingham officiating as steward on that occasion. He was likewise, in 1506, elected chancellor of the university of Oxford, to which he was always a firm friend.

During the reign of Henry VII. he was in the highest degree of favour with that prince; but, after the accession of Henry VIII. Wolsey, who was then only almoner to the king, and dean of Lincoln, ingratiated himself in such a manner with his majesty, that he absolutely supplanted the archbishop, who at last, in 1515, resigned the great seal, which was then committed to Wolsey. The haughtiness of this new favourite, now advanced to the see of York, soon put our prelate to the utmost difficulties of supporting the dignity of his own station; for, as Wolsey seized all occasions of mortifying him, he refused an established mark of the homage due to the archbishopric of Canterbury from that of York, which was, that the cross of the latter should not be advanced in the same province, or in the same place, with the cross of Canterbury. Yet Wolsey, in defiance of this antient custom, had ordered his cross to be advanced and carried before himself, not only within the precincts of the archbishopric of Canterbury, but even in the presence of the Archbishop. Upon which that primate expostulated with him concerning the indignity which he apprehended done to himself; which put Wolsey upon projecting how he might for the future have a right to do it without incurring any imputation of acting contrary to rule. And, though his being cardinal did not exempt him from that submission, on which the archbishopric of Canterbury of right insisted, yet he was sensible that, if he could once be invested with the character of legate *à latere*, it would put the matter out of dispute,

dispute, and even render him that primate's superior; which therefore he solicited, and shortly after obtained.

Under this commission he set up a new court, called *curia legatina*; by means of which he drew all manner of jurisdiction throughout England into his own hands, and appointed officials, registers, &c. in every diocese, who took up all causes, and obliged the other officers, to whom the jurisdiction really belonged, to sit still without regard or profit. He had, in particular, erected a court at Whitehall for matters testamentary; which was thought a considerable infringement upon the rights of the archbishop of Canterbury, in whose court it had been the constant usage to prove wills and testaments. The primate, therefore, finding his authority superseded in so enormous a degree, wrote two letters, by way of remonstrance, to the cardinal, concerning the injuries done to himself; in one of which he represents, that such a course of proceedings would in effect reduce him to the mere shadow of an archbishop. But finding no redress by this, or any other method of complaint to the cardinal, he at last thought himself obliged to lay the state of the case before the king, who directed him, in his name, to go to the cardinal; and, if he had done any thing amiss, to admonish him of it. This admonition only tended to irritate the cardinal against him; and had in other respects so little effect, that the king himself afterwards found it necessary to discourse with his chief minister upon the subject, after such a manner as made a better and more lasting impression upon him.

The archbishop sat in the see of Canterbury 28 years, and died at St. Stephen's near that city, in the house of William Warham, his kinsman, and archdeacon of Canterbury, in 1532. He was interred, without any pomp, in his cathedral, in a little chapel built by himself for the place of his burial, on the north of Becket's tomb, where a monument was erected for him, which was defaced in the civil wars. He laid out to the value of 3000*l.* in repairing and beautifying the houses belonging to his see. It appears, from a letter of Erasmus to Sir Thomas More, that though he had passed through the highest posts in church and state, he had so little regarded his own private advantage, that he left no more than was sufficient to pay his debts and funeral charges. And it is said, that, when he was near his death, he called upon his steward to know what money he had in his hands; who telling him "that he had but thirty pounds," he cheerfully answered, *Satis viatici in cælum*, i. e. "That was enough to last till he got to Heaven." He left his theological books to the library of All-Souls College, his civil and canon law

books to New College, and all his books of church-music to Winchester-College.

* Erasmus, who was patronized by him, and with whom he held a correspondence by letters, gives him an excellent character in his "Ecclesiastes, five de ratione concionandi;" which, being written after the archbishop's death, cannot fall under the suspicion of flattery. And indeed our prelate was undoubtedly a great canonist, an able statesman, and a dextrous courtier. Nor was he so entirely devoted to the learning of the schools as had been the general course of studies in that and the preceding ages, but set up and encouraged a more generous way of knowledge. Yet he was a severe persecutor of those whom he thought heretics; and inclined to believe idle and fanatical people, as for a time he did Elizabeth Barton, the pretended holy maid of Kent.

WARNER (FERDINANDO), LL. D. vicar of Roude, in Wiltshire, Dec. 1730, afterwards rector of St. Michael, Queenhithe, London, and of Barnes in Surrey, was a celebrated preacher, and author of, 1. "A Sermon preached before the Lord Mayor, January 30, 1748" 2. "A Sermon preached before the Lord Mayor, on September 2, 1749." 3. "A System of Divinity and Morality, containing a Series of Discourses on the principal and most important Points of natural and revealed Religion; compiled from the Works of the most eminent Divines of the Church of England, 1750," 5 vols. 12mo. This was reprinted in 4 vols. 8vo, 1756. 4. "A Scheme for a Fund for the better Maintenance of the Widows and Children of the Clergy, 1753," 8vo. 5. "An Illustration of the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England, &c. 1754," folio. In this year he took the degree of LL. D. 6. "Bolingbroke, or a Dialogue on the Origin and Authority of Revelation, 1755," 8vo. 7. "A free and necessary Enquiry whether the Church of England in her Liturgy, and many of her learned Divines in their Writings, have not, by some unwary Expressions relating to Transubstantiation and the real Presence, given so great an Advantage to Papists and Deists as may prove fatal to true Religion, unless some Remedy be speedily supplied; with Remarks on the Power of Priestly Absolution, 1755," 8vo. 8. In 1756, he published the first volume of his "Ecclesiastical History to the eighteenth Century," folio; the second volume in 1757. 9. "Memoirs of the Life of Sir Thomas More, Lord High Chancellor of England in the reign of Henry VIII. 1758." 8vo. This is dedicated to Sir Robert Henley, afterwards Lord Chancellor Northington, who is complimented for the favours he had conferred on him
on

on his receiving the seals; probably for the rectory of Barnes, which was given him in 1758, and with which he held Queenhithe and Trinity the Leds. 10. "Remarks on the History of Fingal and other Poems of Ossian, translated by Mr. Macpherson, in a Letter to the Right Hon. the Lord L—— (Lyttelton), 1762," 8vo. 11. "The History of Ireland, vol. I. 1763," 4to. He published no more of this, being discouraged by a disappointment in his expectations of some Parliamentary assistance. 12. "A Letter to the Fellows of Sion-College, and to all the Clergy within the bills of Mortality and in the County of Middlesex, humbly proposing their forming themselves into a Society for the Maintenance of the Widows and Orphans of such Clergymen. To which is added, a sketch of some Rules and Orders suitable to that purpose, 1765," 8vo. 13. "The History of the Rebellion and Civil War in Ireland, 1767," 4to. For collecting materials for his "History of Ireland," he went over to that kingdom about 1761. 14. "A full and plain Account of the Gout, whence will be clearly seen the folly or the baseness of all Pretenders to the cure of it, in which every thing material by the best writers on that subject is taken notice of, and accompanied with some new and important instructions for its relief, which the author's experience in the gout above thirty years hath induced him to impart." He died in his 65th year, Oct. 3, 1768.

WARTON (THOMAS), well known to the public as poet laureat and the historian of English poetry, was born in the year 1728. His father, Thomas Warton, B. D. was fellow of Magdalen-college, Oxford, poetry-professor from the year 1718 to 1728, and Vicar of Basingstoke in Hampshire and Cobham in Surrey. He married Elizabeth, daughter of the Rev. Joseph Richardson, rector of Dunfold in Surrey, by whom he had three children; Joseph, lately retired from the superintendence of Winchester-school, well known for the elegance of his taste, and his philological researches; Thomas, the subject of the present article; and one daughter, whose name is Jane. After his death, a volume of his poems was printed by subscription in the year 1745. He is at present known to the public by none of his productions more advantageously than by his ingenious epigram, occasioned by a regiment of horse being sent to Oxford by George the Second, at the same time that he gave a collection of books to the university of Cambridge.

Thomas received the first part of his education probably at Winchester; and at the age of sixteen was entered a commoner of Trinity-college, Oxford, under the tuition of

Mr. Geering, as appears by his own record in the college register-book. [A]

He began his poetical career at an early age. In 1745, he published five pastoral eclogues, in which are beautifully described the miseries of war to which the shepherds of Germany were exposed. Not long after, in the year 1748, he had full scope afforded for the exertion of his genius. It is well known, that Jacobite principles were suspected to prevail in the university of Oxford about the time of the Rebellion in the year 1745. Soon after its suppression, the drunkenness and folly of some young men gave offence to the court, in consequence of which a prosecution was instituted in the court of King's Bench, and a stigma was fixed on the vice-chancellor and some other heads of colleges in Oxford. Whilst this affair was the general subject of conversation, Mr. Mason published his "Isis," an elegy, in which he adverts to the above-mentioned circumstances. In answer to this poem, Mr. Warton, encouraged by Dr. Huddesford, the president of his college, published, in 1749, "The Triumph of Isis," which excelled more in manly expostulation and dignity than the poem that produced it did in neatness and elegance. With great poetical warmth, and a judicious selection of circumstances, he characterises the eminent men who had been educated in Oxford, and draws a striking and animated portrait of Dr. King, the celebrated public orator of that time. The whole poem shews the early maturity of his genius, and is finished with happy diligence.

In the year 1751, he succeeded to a fellowship of his college, and was thus placed in a situation easy and independent, and particularly congenial with his habits of retirement and study. In 1753, appeared his observations on "The Faery Queen of Spenser," in 8vo, a work which he corrected, enlarged, and republished, in two volumes crown octavo, in the year 1762. He sent a copy of the first edition to Dr. Johnson, who, in a letter to him upon the subject, expressed this handsome compliment: "I now pay you a very honest acknowledgement for the advancement of the literature of our native country: you have shewn to all, who shall hereafter attempt the study of antient authors, the way to success, by directing them to the perusal of the books which these authors had read."

In 1754, Dr. Johnson visited Oxford for the first time after he had quitted residence there. Much of his time

[A] Ego Thomas Warton, Filius Thomæ Warton Clssici, de Basingstoke in Com. Hantou: natus ibidem, ætatis circiter 16, admissus sum

Commensalis inferioris Ordinis sub Tutamine Magistri Geering Die Martii 16, 1743.

was spent with Mr. Warton; and there appeared to have been a considerable degree of confidential intercourse between them upon literary subjects, and particularly on their own works. A pleasing account of this visit was communicated by Mr. Warton to Mr. Boswell, who has inserted it in his life of the Doctor [A].

In 1755, Mr. Warton exerted himself to procure for his friend the degree of master of arts by diploma from the university of Oxford; an honour which Johnson esteemed of great importance to grace the title-page of his dictionary which he was about to publish. In 1756, Mr. Warton was elected professor of poetry, which office he held for the usual term of ten years. His lectures were remarkable for elegance of diction and justness of observation. One of them, on the subject of pastoral poetry, was afterwards prefixed to his edition of Theocritus. In 1758, he contributed to assist Dr. Johnson in the subscription to his edition of Shakespeare, and furnished him with some valuable notes. The Doctor remarks, in a letter to him, when soliciting his farther aid, "It will be reputable to my work, and suitable to your professorship, to have something of yours in my notes." Of Johnson, considered as a Lexicographer, a philosopher, and an essayist, Warton thought highly; but was far from entertaining an exalted opinion of him as a man of taste or a classical scholar.

From the Clarendon press, in the year 1766, he published "*Anthologiæ Græcæ, a Constantino Cephalâ conditæ, Libri tres*," in 2 vols. 12mo. He concludes the learned and classical preface to this work, which is replete with accurate remarks on the Greek epigram, in the following words, which mark this publication for his own: "*Vereor ut hæcenus in plectendis florum corollis otium nimis longum pettraxerim. Proximè sequetur, cui nunc omnes operas & vires intendo, Theocritus. Interea quasi promulsidem convivii Lectoribus meis elegantias hæcæ vetustatis eruditæ propino.*"

In the year 1770, he conferred a similar honour upon the academical press by his edition of Theocritus, in 2 vols. 8vo. He undertook this work by the advice of Judge Blackstone, then Fellow of All-Souls college, and an ardent promoter of every publication that was likely to do credit to the Clarendon press. This elaborate publication reflects no small credit on the learning, diligence, and taste, of the Editor.

In 1771, he was elected a fellow of the Antiquarian society, and was presented by the earl of Lichfield to the small living of Kiddington in Oxfordshire, which he held till his death.

[A] Boswell's Life, Vol. I. p. 241, &c.

He likewise in this year published an improved account of "The Life of Sir Thomas Pope, founder of Trinity-college Oxford. In composing these memoirs, he bestowed much labour and research, and shewed great judgement in the arrangement of his materials. But possibly, in his ardour to pay a debt of gratitude, he has not sufficiently considered what was due to his own fame. The same strength of description and vigour of remark would have better suited the life of some eminently-distinguished character, and extended the reputation of the author as a biographer beyond the circle of those academical readers who are influenced by the same feelings of veneration, respect, and gratitude, which prompted Mr. Warton to compose this work. The preface contains some excellent remarks on biographical writing.

The plan for a history of English poetry was laid by Pope, enlarged by Gray: but to bring an original plan nearly to a completion was reserved for the perseverance of Warton. In 1774 appeared his first volume; in 1778, the second and third; which brings the narrative down to the commencement of the reign of Elizabeth in 1581. This work displays the most singular combination of extraordinary talents and attainments. It unites the deep and minute researches of the antiquary with the elegance of the classical scholar and the skill of the practised writer. The style is vigorous and manly; the observations acute and just; and the views of the subject extensive and accurate: yet the copious stores of materials, which it derives from his intimate acquaintance with ancient poets, cause it to lose much of its hold upon the attention of the reader. The extracts from metrical romances and legendary rules are long and tiresome, clothed as they are in obsolete terms, and composed in uncouth numbers. But, wherever there is scope for critical observation, the genius of Warton shines forth, and enlivens the prospect of rude antiquity. He scatters many a flower over the deserts of our early literature; he delineates the character of every poet and every period with acute and appropriate observation; although he has been charged with some trifling mistakes, yet it cannot be denied that he has shewn himself eminently qualified for the execution of the work.

In 1777, he collected his poems into an octavo volume, containing miscellaneous pieces, odes, and sonnets. This publication may be considered in some measure original; there being only seven pieces that had before appeared, and near three times that number, which were then printed for the first time.

In vindication of the opinion he had given in his second volume of "The History of Poetry," relative to the ingenious

nious attempt of Chatterton to impose upon the public, he produced, in 1782, "An Inquiry into the Authenticity of the Poems attributed to Rowley." In this excellent pamphlet the principles of true criticism are laid down, an appeal is properly made to the internal evidence of the poems; and upon these grounds it is proved, in the most satisfactory manner, that they could not have been written by a monk of the fourteenth century.

The year 1785 brought him those distinctions which were no less honourable to those who conferred than to him who received them. He was appointed poet-laureat on the death of Whitehead, and elected Camden professor of antient history on the resignation of Dr. Scott. His inauguration-lecture was delivered in a clear and impressive manner from the professorial-chair. It contained excellent observations on the Latin historians, and was written in a strong, perspicuous, and classical style. In his odes, the vigour and brilliancy of his fancy were not prostituted to an insipid train of courtly compliments: each presents an elegant specimen of descriptive poetry, and as all of them have only a slight relation to the particular occasion on which they were written, and have always a view to some particular and interesting subject, they will be perused with pleasure as long as this species of composition is admired.

He made occasional journeys to London to attend the literary club, of which he was some years a member; and to visit his friends, particularly Sir Joshua Reynolds. At his house he was sure to meet persons remarkable for fashion, elegance, and taste.

His last publication, except his official odes, consisted of Milton's smaller poems. A quarto edition appeared in 1790, with corrections and additions. The great object of these notes is to explain the allusions of Milton, to trace his imitations, and to illustrate his beauties.

Until he reached his sixty-second year, he continued to enjoy vigorous and uninterrupted health. On being seized with the gout, he went to Bath, and flattered himself, on his return to college, that he was in a fair way of recovery. But the change that had taken place in his constitution was visible to his friends. On Thursday, May 20, 1790, he passed the evening in the common room, and was for some time more chearful than usual. Between ten and eleven o'clock he was struck with the palsy, and continued insensible till his death, which happened the next day at two o'clock. On the 27th, his remains were interred in the college-chapel with the most distinguished academical honours. The inscription upon the

flat stone which is placed over his grave contains only an enumeration of his preferments [A].

Such was the general conduct and behaviour of Mr. Warton as to render him truly amiable and respectable. By his friends he was beloved for his open and easy manners; and by the members of the university at large he was respected for his constant residence, strong attachment to Alma Mater, his studious pursuits, and high literary character. In all parties, where the company accorded with his inclination, his conversation was easy and gay, enlivened with humour, enriched with anecdote, and pointed with wit. Among his peculiarities it may be mentioned that he was fond of all military sights. He was averse to strangers, particularly to those of a literary turn; and yet he took a great pleasure in encouraging the efforts of rising genius, and assisting the studious with his advice; as many of the young men of his college, who shared his affability and honoured his talents, could testify. He was bred in the school of punsters; and made as many good ones as Barton and Leigh, the celebrated word-hunters of his day. Under the mask of indolence, no man was more busy; his mind was ever on the wing in search of some literary prey. Although, at the accustomed hours of Oxford study, he was often seen sauntering about, and conversing with any friend he chanced to meet; yet, when others were wasting their mornings in sleep, he was indulging his meditations in his favourite walks, and courting the Muses. His situation in Oxford was perfectly congenial with his disposition, whether he indulged his sallies of pleasantry in the common room, retired to his own study, or to the Bodleian library; sauntered on the banks of his favourite Cherwell, or surveyed, with the enthusiastic eye of taste, the ancient gateway of Magdalen-college, and other specimens of Gothic architecture.

His quick discernment and profound judgement, operating upon rich and various stores of learning, collected both from classical and old English writers, well qualified him for the office of a critic. His idea of illustrative criticism is perfectly just: he did not give way to refinements of fancy, like Warburton; nor did he refer every sentiment to classical sources, like Upton; but he elucidated the obscurities, and heightened the

[A] Thomas Warton,
S. T. B. & S. A. S.
Hujus Collegii Socius,
Ecclesiae de Cuddington
In Com. Oxon. Rector,
Poetices iterum Praelector,

Historices Praelector Camden,
Poeta Laureatus,
Obiit 21. Die Maii,
Anno Domini 1750,
Æt. 63.

beauties of Shakespeare and Spenser, by the aid of writers, whose works were popular at the time they wrote.

In his poems he often introduces old words, which throw a dark veil over the beauty and grandeur of his ideas. Yet this phraseology is sometimes happily adapted to his subjects. His imitations of Milton and Spenser are frequently to be traced. But so far was he from being a servile copyist of any of his predecessors, that his descriptions of all rural objects appear evidently to have been drawn from an attentive observance of nature. His imagery is very distinct and correct, always rich and select, and very frequently novel. His poems are always descriptive; there is no one that makes any approaches to the pathetic. Not a single poem, not even a sonnet, is inspired by the power of that tender passion which bards are the first to feel and to celebrate. Like Collins and Gray, Warton has explored many a Grecian isle, but never touched at Paphos.

In examining the works of our poets, it would not be an easy task to find three of their compositions which surpass "The Progress of Discontent," as a picture of real life; "The Suicide," for energy of description; or "The Ode on the King's going to Cheltenham," for elegant versification and beautiful and original imagery.

His Latin poetry is of the first order. It displays singular beauty of ideas, and a very masterly command of classical phraseology. The "Mons Catharinæ," and the "Description of Trinity-college chapel, may be ranked with the best Latin verses of Jortin and Milton; and some of the poems in the collection of "Inscriptions, particularly the "Epitaph on Susanna," and the "Verses written in a Garden at Winchester," are very happy imitations of the beautiful simplicity of the Greek epigram.

The "History of English Poetry" is the strongest ground on which Warton builds his fame. If the work be completed from the materials, which are said to be now preparing for the press by his learned and ingenious brother, it will be a very great acquisition to the stock of our national literature, and will convey the reputation of its author to distant generations.

The following is a list of Mr. Warton's works: 1. "Five Pastoral Eclogues," 4to, 1745. Reprinted in Pearch's Collection of poems. 2. "The Pleasures of Melancholy," written in 1745; first printed in Doddsley's Collection, and afterwards in the Collection of Mr. Warton's poems. 3. "Progress of Discontent," written in 1746. First printed in the "Student;" a periodical paper. 4. "The Triumph of Isis, a Poem," 4to, 1750. 5. "Newmarket, a Satire,"
P 4
folio,

folio, 1751. "6. Ode for Music," performed at the theatre in Oxford 1751. 7. "Observations on the Faerie Queene of Spenser," 8vo 1754. 8. *Inscriptionum Metricarum Delectus*," 4to, 1758. 9. "A Description of the City, College, and Cathedral, of Winchester," 8vo, no date. 10. *The Life of Sir Thomas Pope*," in the 5th vol. of the *Biographia Britannica*," republished in 1772. 11. "The Life and literary Remains of Ralph Bathurst, M. D. Dean of Wells, and President of Trinity-college in Oxford, 1761. 12. "A Companion to the Guide, and a Guide to the Companion," 12mo, 1762. 13. "The Oxford Sausage," in which are several Poems by Warton. 14. *Anthologiæ Græcæ a Constantino Cephalâ conditæ Libri tres*," 2 tom. 1766. 15. "Theocritis Syracusii quæ supersunt, cum Scholiis Græcis," &c. 2 tom. 4to, 1770. 16. "History of English Poetry, from the Close of the 11th to the Commencement of the 18th Century," 4to, Vol. I. 1774. Vol. II. 1778. Vol. III. 1781. 17. "Poems," 8vo, 1777. 18. "Specimen of a History of Oxfordshire," 1783. 19. "An Enquiry into the Authenticity of the Poems attributed to Thomas Rowley," 8vo, 1782. 20. Verses on Sir J. Reynolds's painted Window in New-College Chapel, 4to," 1782. 21. "Poems on several Occasions, by John Milton, with Notes critical and explanatory," 8vo, 1785.

WARWICK (Sir PHILIP) was by birth a gentleman, descended from the Warwicks or Warthwykes of Warwicke in Cumberland, and bearing the same arms: "Vert, 3 Lions rampant argent." His grandfather, Thomas Warwick, is (in the visitation of Kent, by Sir Edward Bysche, in 1667) styled of Hereford, but whom he married is not mentioned. His father, Thomas Warwick, was very eminent for his skill in the theory of music, having composed a song of 40 parts, for 40 several persons, each of them to have his part entire from the other. He was a commissioner for granting dispensations for converting arable land into pasture; and was some time organist of Westminster-Abbey and the Chapel Royal. He married Elizabeth, daughter and co-heir of John Somerville, of Somerville Aston le Warwick; by whom he had issue one son Philip, our author, and two daughters; Arabella, married to Henry Clerke, Esq. and since married to Christopher Turnor, of the Middle Temple, Esq. Barrister at Law, who at the Restoration was knighted, and made a baron of the Exchequer.

Sir Philip Warwick was born in the parish of St. Margaret's, Westminster, in the year 1608. He was educated at Eton school, and afterwards travelled into France, and was some time at Geneva, where he studied under the famous Diodati.

When

When he returned from abroad, he became secretary to the lord treasurer Juxon; and a clerk of the Signet. He was diplomated Bachelor of Law at Oxford April 11th, 1638, and, in 1640, was elected burgess for Radnor in Wales, and was one of the 56 who gave a negative to the bill of attainder against the earl of Strafford. Disapproving afterwards of the conduct of Parliament, he went to the king at Oxford, and was for this desertion (by a vote of the house Feb. 5. 1643) disabled from sitting there. Whilst at Oxford, he lodged in University-College, and his council was much relied upon by the king. In 1643, he was sent to the earl of Newcastle in the north, to persuade him to march southerly, which he could not be prevailed to comply with, "designing (as Sir Peter Warwick perceived) to be the man who should turn the scale, and to be a self-subsisting and distinct army wherever he was." In 1646, he was one of the king's commissioners to treat with the parliament for the surrender of Oxford; and in the following year he attended the king to the Isle of Wight in the capacity of secretary; and there desiring, with some others, a leave of absence to look after their respective affairs, he took leave of the king and never saw him more. Besides being engaged in these important commissions, he took up arms in the royal cause; one time serving under captain Turberville who lost his life near Newark, at another in what was called *the Troop of Shew*, consisting of Noblemen, Gentlemen, and their attendants, in all about 500 horse, whose property taken together was reckoned at 100,000*l.* per annum, and who (by his Majesty's permission, they being his guards), had the honor of being engaged in the first charge at the battle of Edgehill.

He was busily engaged in private conferences with the chief promoters of the Restoration; but this he does not relate "to creep into a little share in bringing back the king," as he attributed that event to more than earthly wisdom. In the first parliament called by Charles II. he was returned burgess for his native city of Westminster, and about that time received the honor of knighthood, and was restored to his place of clerk of the signet [A]. He was likewise employed by the virtuous earl of Southampton as secretary to the treasury, in which office he acquitted himself with such abilities and integrity as did honor to them both, and in which post he continued till the death of that earl in 1667. The loss which the public sustained in his retirement from business is handsomely acknowledged in one of Sir William Temple's letters to our author [B].

[A] To which he was succeeded after his death by Sir William Trumbull. Gent. Mag. 1790, D 4.

[B] Vol. I. p. 298. Edit. 1757.

He married, about the year 1638, Dorothy, daughter of Thomas Hutton of Mash, co. York, by whom he had an only son Philip. Towards the end of Charles I's reign he purchased the seat called Frognal, in the parish of Chiselmhurst, in Kent; and about the year 1647, he married to his second wife Dame Joan, widow of Sir William Botteler, bart. killed in the battle at Cropedy-Bridge, and daughter of Sir Henry Fanshaw, of More Park, a near kinswoman to General Fairfax.

Sir Peter Warwick died January 15, 1682, in the 74th year of his age. His only child, Philip (who married Elizabeth, second daughter and coheir of John Lord Frevkville, of Stavely le Derby, by whom he had no issue [A]), died at Newmarket the 26th of March following, as he was returning post from Sweden (where he was envoy) to take his last farewell of his father.

By will, proved April 5, 1683, Sir Peter Warwick left to the parish of Chiselmhurst 100l. to be placed out at interest for apprenticing a boy in the sea-service. To his native parish of St. Margaret Westminster, the like sum for the same purpose; and, towards the building St. Paul's church, 100l. to Sir Charles Cotterill, the little seal of his old master, king Charles.

Dr. Smith, the learned editor of Sir Peter Warwick's "Discourse of Government," says, "That the author was a gentleman of sincere piety, of strict morals, of a great and vast understanding, and of a very solid judgement; and that, after his retiring into the country, he addicted himself to reading, study, and meditation; and, being very assiduous in his contemplations, he wrote a great deal on various subjects, his genius not being confined to any one particular study and learning." What we have, however, of his in print is, "A Discourse of Government, as examined by reason, scripture, and the law of the land, written in 1678," and published by Dr. Thomas Smith in 1694, with a preface, which, being displeasing to the then-administration, was suffered to remain but in very few copies. His principal work was, "Memoirs of the Reign of King Charles I. with a Continuation to the Restoration;" adorned with a head of the author after Lily, engraved by White, and taken at a later period of his life than that which appeared in the "Gentleman's Magazine" for Sept. 1790. The Memoirs were published in 8vo, 1701; and to which is not unfrequently added his "Discourse on Government," before mentioned. This History, with several others of the time of Charles I. have this peculiar merit, that

[A] She was afterwards fourth wife of John earl of Holderness, and died p. 161.

the authors of them were both actors and sufferers in the interesting scenes which they describe. Our author is justly allowed to be exceeded by none of them in candour [A] and integrity. There is likewise ascribed to our author "A Letter to Mr. Linthal, shewing that Peace is better than War," small 8vo, of 10 pages, published anonymously, 1646; and in the British Museum some commendatory, letters from him in favour of Mr. Collins the mathematician; which are published in Birch's "History of the Royal Society;" and in the Life of Collins, in the new edition of the "Biographia Britannica."

We will close this account with the inscription on a handsome marble monument, in the church of Chifelhurst, in Kent.

Here lies,
in expectation of a joyful resurrection
through Jesus Christ our Saviour,
the only mortal part of Sir Philip Warwick, knt.
who departed this life the 15th January 1682,
in the 74th year of his age.
He was an acceptable servant to king Charles I.
in all his extremities;

and a faithful one to king Charles II.

Here also, with his body, lies that of his dear wife Joan Fanshaw,
of Ware Park, a lady of sincere virtue and piety;
first married to Sir William Boteler, Bart.

With whom is interred the body of
Philip Warwick, Esq. the only son of the said Sir Peter Warwick,
who died an envoy, 1682,
From the king of Great-Britain
to the king of Sweden,
having served both crowns
with great honour
and fidelity.

WATERLAND (Dr. DANIEL), an eminent English divine, was born at Wafely in Lincolnshire, 1683; of which place his father was rector. He had his school-education at Lincoln, and his academical at Magdalen-college in Cambridge. He was, first, scholar, and afterwards fellow; and, commencing tutor, became a great ornament and advantage to his college. In this capacity he drew up a tract, under the title of "Advice to a young Student, with a Method of Study for the first four Years," which has gone through several edi-

[A] "Willingly I would fully no man's criminal than to err in Eulogies." Some; for, to write invectives is more "Mem. 103."

tions. In 1713, he became master of the college; obtained the rectory of Ellingham in Norfolk; and was soon after appointed chaplain in ordinary to George I. In 1720, he preached the first course of lectures, founded by lady Moyer for the defence of our Lord's divinity. He was presented, in 1721, by the Dean and Chapter of St. Paul's, to the rectory of Saint Austin and St. Faith in London; and soon after promoted to the chancellorship of the church of York by Sir Sir William Dawes. In 1727, he was collated by his diocesan to the archdeaconry of Middlesex; and his majesty conferred on him a canonry in the church of Windsor. That chapter also presented him to the vicarage of Twickenham; upon which he resigned the rectory of St Austin's, not being willing to hold two benefices at once with the cure of souls. He died in 1740, and was interred in the collegiate church at Windsor. He was the author of a great many pieces in the theological way, especially upon the Trinity; and is the most likely to have his memory preserved by having a famous controversy with Dr. Samuel Clarke upon that subject.

WATSON (John), eldest son of Legh Watson by Hesther Yates, of Swinton, in Lancashire, was born in Lyme-cum-Hanley, in the parish of Prestbury, in Cheshire, March 26, 1724; and, having been brought up at the grammar-schools of Eccles, Wigan, and Manchester, in Lancashire, he was admitted a commoner in Brazen-Nose college, Oxford, April 7, 1742. In Michaelmas-Term, 1745, he took the degree of B. A. June 27, 1746, he was elected a fellow of Brazen-Nose college, being chosen into a Cheshire fellowship, as being a Prestbury-parish man. On the title of his fellowship he was ordained a deacon at Chester by Bishop Peploe, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his residence at Oxford no longer required, he left the college; and his first employment in the church was the curacy of Runcorn, in Cheshire; here he stayed only three months, and removed thence to Ardwic, near Manchester, where he was an assistant curate at the chapel there, and private tutor to the three sons of Samuel Birch, of Ardwic, esq. During his residence here, he was privately ordained a priest at Chester, by the above Bishop Peploe, May 1, 1748, and took the degree of M. A. at Oxford, in Act-Term, the same year. From Ardwic he removed to Halifax, and was licensed to the curacy there. Oct. 17, 1750, by Dr. Matthew Hutton, Archbishop of York. June 1, 1752, he married Susanna, daughter and heiress of the late Rev. Mr. Allon, vicar of Sandbach, in Cheshire, vacating thereby his fellowship at Oxford. Sept. 3, 1754, he was licensed by the above Dr. Hutton, on the presentation of
George

George Legh, LL.D. vicar of Halifax, to the perpetual curacy of Ripponden, in the parish of Halifax. Here he rebuilt the curate's house, at his own expence, laying out above 400*l.* upon the same, which was more than a fourth part of the whole sum he there received; notwithstanding which, his unworthy successor threatened him with a prosecution in the Spiritual Court, if he did not allow him ten pounds for dilapidations, which, for the sake of peace, he complied with. Feb. 17, 1759, he was elected F. S. A. July 11, 1761, he was married at Ealand, in Halifax parish, to Anne, daughter of Mr. James Jaques, of Leeds, merchant. August 17, 1766, he was inducted to the rectory of Meningsby, Lincolnshire, which he resigned in 1769, on being promoted to the rectory of Stockport, in Cheshire, worth about 150*l.* a year. His presentation to this, by Sir George Warren, bore date July 30, 1769, and he was inducted thereto August the 2d following. April 11, 1770, he was appointed one of the domestic chaplains to the Right Hon. the earl of Dysart. April 24, 1770, having received his dedimus for acting as a justice of the peace in the county of Chester, he was sworn into that office on that day. Oct. 2, 1772, he received his dedimus for acting as a justice of peace for the county of Lancaster, and was sworn in accordingly. His principal publication was "The History of Halifax, 1775," whence these particulars are chiefly taken. He died March 14, 1783, whilst he was preparing for the press, in 2 vols, 4to, "A History of the ancient earls of Warren and Surrey," with a view to represent his patron's claim to those ancient titles. An exact list of his other works may be seen in the "History of Halifax."

WATSON (THOMAS, A.M.). He was educated in Emanuel-college, Cambridge, and obtained the living of St. Stephen's, Walbrook, in the city of London. He was extremely popular; and all his discourses breathe a spirit of true piety. He had such an extensive gift of extempore prayer, that many wanted to imitate him, particularly bishop Richardson. He was ejected 1662; and died, 1673, at a private house in Essex. His works were all practical; but the most noted of them is "The Body of Divinity."

WATSON (JAMES). He was born at Aberdeen, where his father was an eminent merchant during the reign of Charles II. and in 1695 set up a printing-house in Edinburgh, which reduced him to many hardships, being frequently prosecuted before the privy-council of Scotland for printing in opposition to a patent granted to one Mr. Anderson some years before. In 1711, Mr. Watson, in conjunction with Mr. Freebairn, obtained a patent from queen Anne;

Anne ; and they published several learned works ; and some of them were printed on very elegant types, particularly a bible in crown 8vo, 1722 ; and another in 4to, 1726. He died at Edinburgh 1728.

WATSON (DAVID, A.M.). He was born at Brenchin 1710, and educated in St. Leonard's college, St. Andrew's, where he took his degrees, and was appointed professor of philosophy. When the college of St. Leonard was united by act of parliament to that of St. Salvador, 1747, he came to London, and completed his translation of Horace, which is in great esteem. But his dissipated life brought him into many wants, and he was frequently destitute of the common necessities of life. In his latter years he taught the classics to private gentlemen ; but his love of pleasure plunged him into new difficulties ; and he sunk beneath his character as a scholar. He died in great want near London, 1756, and was buried at the expence of the parish, aged 40. Besides his translation of Horace, he wrote " The History of the Heathen Gods and Goddesses."

WATTEAU (ANTHONY), a French painter, was born in 1684, of mean parents, who were ill able to cultivate his genius as it deserved. He wrought at first under an ordinary master in the country : but, his ambition pushing him beyond so confined a sphere, he went to Paris, where he was employed in the theatre by a scene-painter. Here his genius began to distinguish itself, and aspired to a prize in the academy, which he gained. He found the means afterwards to obtain the king's pension, which enabled him to see Rome, on which his heart had long been set. Here he was much taken notice of ; as he was afterwards in England, where he spent a full year. His health declining, he returned into his own country with a view to establish it : but the experiment failed, and he died in the flower of his age ; a martyr, as is commonly supposed, to industry. In his dying moments he gave a strong testimony of his affection to his art. A priest, who attended him, offering him a crucifix to kiss, which was miserably ill painted ; " For God's sake, father," said the dying man, " remove it from me ; the sight of it shocks me." Watteau was a painter of great merit, considering his age and disadvantages. Every thing he gained was from himself. He had not only his own talents to form ; but he had bad habits, contracted from bad masters, to overcome. In spite of all his difficulties, he became a very eminent painter ; and his works are thought worthy of a place in the most curious cabinets. Vandyck and Rubens were the masters he copied after his studies became liberal. He painted chiefly conversation-pieces, in which the airs of his heads are much admired.

It is thought he would have excelled in history if he had studied it. He left behind him a great number of drawings; some of which are done in red, others in black, chalk; and many there are in which both are mixed.

WATTS (DR. ISSAAC) was born at Southampton, July the 17th, 1764, of parents who were eminent for religion, and considerable sufferers for conscience-sake in the persecution of the Protestant dissenters in the reign of Charles II. The uncommon genius of their son appeared betimes; for, he began to learn Latin at four years old; in the knowledge of which, as well as Greek, he made a swift progress. He was early noticed for the sprightliness and vivacity of his wit; and, in 1695, sent to London for academical education, where he was placed under the rev. Mr. Thomas Rowe, to whom he has inscribed an ode in his "*Horæ Lyricæ*." In 1693, he joined in communion with the church in which his tutor was pastor. When he had finished his studies at the academy, he returned to his father's house, where he spent two years more in reading, meditation, and prayer; in order to his being farther qualified for that great work to which he determined to devote his life, and of the awful importance of which he had a deep sense upon his mind. Hence he was invited, in 1696, by Sir John Hartopp, to reside in his family at Stoke-Newington, as tutor to his son, where he continued four years, and where he laid the foundation of that intimate friendship which subsisted between his worthy pupil and him to the day of his death. But, while he assisted Sir John's studies, he did not neglect his own: for, not only did he farther improve himself in those branches of learning in which more especially he assisted his pupil, but applied himself to reading the scriptures in the original tongues, and the best commentators, both critical and practical. He began to preach on his birth-day, 1698, and was the same year chosen assistant to the Rev. Dr. Isaac Chauncey.

Jan. 1701-2, he received a call from this church, to succeed Dr. Chauncey in the pastoral-office; of which he signed his acceptance the very day that king William died, notwithstanding the discouraging prospect which that event gave to men of his profession, and the fears with which it agitated the Protestant dissenters at that time. But the joy of the church, in their happy settlement, was soon after damped by his being seized with a painful and threatening illness, which laid him by for some time, and from which he recovered by slow degrees. Upon this they saw it needful to provide him with a stated assistant; and accordingly the Rev. Mr. Samuel Price was chosen to that service in July 1703. His health remained very fluctuating and tender for
some

some years. However, as it increased, he renewed his diligence in the ministry; and delighted and edified his flock with his sermons in public, as well as with entertaining and profitable conversation in the visits which he made to their families. It was in this season of his more confirmed health, that he formed a society of younger members of his church, for prayer and religious conference; to whom he delivered the substance of that excellent book which he afterwards published under the title of "A Guide to Prayer." Thus he went on, without any considerable interruption in his work, and with great prosperity to his church, till 1712; when, in September, he was visited with a violent fever, which broke his constitution, and left such weakness upon his nerves as continued with him, in some measure, to his dying-day. It was not till Oct. 1716, that he was able to return to his public ministry; and in the mean time his assistant, Mr. Price, was at his desire chosen by the church to be joint-pastor with him.

But, though this long interval of sickness was, on some accounts, a very melancholy season, yet a kind providence made it the happiest æra of his life, as it was the occasion of introducing him into the family of Sir Thomas Abney. This gentleman, on a principle of friendship and compassion, took him, in a very languishing state, to his own house; where, from that moment to the day of his death, he was abundantly supplied with all that could minister either to the convenience or satisfaction of his life. His last sickness was rather a decay of nature than any particular distemper. He died, Nov. 25, 1748, in his 75th year.

In 1728, the universities of Edinburgh and Aberdeen, in Scotland, did, in a most respectful manner, without his knowledge, confer the degree of doctor in divinity on him. Perhaps no author before him did ever appear with reputation on such a variety of subjects as he has done, both as a prose writer and a poet: and we may venture to say farther, that there is no man of whose works so many have been dispersed, both at home and abroad, and translated into such a variety of languages. They were collected and published in 6 vols. 4to, 1753.

Some particulars, in a recent character of Watts, are too remarkable to be omitted. "He was one of the first authors that taught the Dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He shewed them, that zeal and purity might be expressed and enforced by polished diction. By his natural temper he was quick of repentment;

but, by his established and habitual practice, he was gentle, modest, and inoffensive. His tenderness appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue; though the whole was not a hundred a year; and, for children, he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction, adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man acquainted with the common principles of human action will look with veneration on the writer who is at one time combating Locke, and at another making a catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humanity can teach. As his mind was capacious, his curiosity excursive, and his industry continual, his writings are very numerous, and his subjects various. With his theological works I am only enough acquainted to admire the meekness of his opposition, and the mildness of his censures. It was not only in his book, but in his mind, that orthodoxy was united with charity. Few books have been perused by me with greater pleasure than his "Improvement of the Mind," of which the radical principles may indeed be found in "Locke's Conduct of the Understanding;" but they are so expanded and ramified by Watts as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others may be charged with deficiency in his duty if this book is not recommended. Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are lisping their first lessons to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars. As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is associated. He is at least one of the few with whom youth and ignorance may be safely pleased; and happy will be that reader whose mind is disposed by his verses, or his prose, to imitate him in all but his non-conformity, to copy his benevolence to man and his reverence to God. *Johnson.*

WEBB (PHILIP CARTERET), a distinguished antiquary, born in 1700, was regularly bred to the profession of the law: and was admitted an attorney, before Mr. Justice Price, June 20, 1724: he lived then in the Old Jewry; afterwards

removed to Budge-row, and thence to Great Queen-street, Lincoln's-Inn fields. He was peculiarly learned in the records of this kingdom, and particularly able as a parliamentary and constitutional lawyer. In 1747, he published "Observations on the Course of Proceedings in the Admiralty-Courts," 8vo. In 1751, he assisted materially in obtaining the charter of incorporation for the Society of Antiquaries, remitting in that business the customary fees which were due to him as a solicitor; and on many other occasions proved himself a very useful member of that learned body. Purchasing a house and estate at Busbridge, Surrey, where he resided in the summer, it gave him an influence in the borough of Haslemere, for which he was chosen member in 1754, and again in 1761. He became, under the patronage of lord chancellor Hardwicke, secretary of bankrupts in the Court of Chancery, and was appointed one of the joint solicitors of the treasury in 1756. In July, 1758, he obtained a silver medal from the Society of Arts for having planted a large quantity of acorns for timber. In 1760, he had the honour of presenting the famous Heracleian table to the king of Spain, by the hands of the Neapolitan minister, from whom he received in return (in November that year) a diamond-ring, worth 300*l*. In April, 1763, the period of Mr. Wilkes's being apprehended for writing "The North Briton," No. 45, Mr. Webb became officially a principal actor in that memorable prosecution, but did not altogether approve of the severity with which it was carried on; and printed, on that occasion, "A Collection of Records about General Warrants;" and also "Observations upon discharging Mr. Wilkes from the Tower." He held the office of solicitor to the Treasury till June, 1765, and continued secretary of bankrupts till Lord Northington quitted the seals in 1766. He died at Busbridge, June 22, 1770, aged 70; and his library (including that of John Godfrey[A], Esq. which he had purchased entire) was sold, with his MSS. on vellum, Feb. 25, and the sixteen following days, 1771. A little before his death he sold to the House of Peers thirty MS. volumes of the Rolls of Parliament. His MSS. on paper were sold, by his widow and executrix, to the earl of Shelburne. The coins and

[A] Son of Benjamin Godfrey, Esq. of Norton-Court, near Faversham in Kent, whom he succeeded in that estate. He was very corpulent, through indolence or inactivity, and a great epicure, which shortened his life about the year 1741. Mr. Godfrey (who was related to Sir Edmondbury) was a person of learning, and had a good collection

of antiquities; and also of coins and medals, which, after his death, were sold by auction. His library (containing 1200 valuable volumes) was bought for about 100*l*. by T. Osborne, who sold the whole again to Mr. Webb before it was unpacked. Of Mr. John Godfrey and his lady, good portraits are in the possession of Mr. Nichols.

medals

medals were sold by auction the same year, three days sale ; in which were all the coins and medals found in his collection at the time of his decease, but he had disposed of the most valuable part to different persons. The series of large brads had been picked by a nobleman. The noble series of Roman gold (among which were Pompey, Lepidus, &c.) and the collection of Greek kings and towns had been sold to Mr. Duane, and now form part of the valuable museum collected by the late Dr. Hunter. The antient marble busts, bronzes, Roman earthen-ware, gems, seals, &c. of which there were 96 lots, were sold in the above year. On the death of the late Mrs. Webb, the remainder of the curiosities was sold by Mr. Langford. Mr. Webb's publications were, 1. "A Letter to the Rev. Mr. William Warburton, M. A. occasioned by some Passages in his Book, intituled, 'The Divine Legation of Moses demonstrated.' By a gentleman of Lincoln's Inn, 1742," 8vo. 2. "Remarks on the Pretender's Declaration and Commission, 1745," 8vo. 3. "Remarks on the Pretender's eldest Son's second Declaration, dated the 10th of October 1745, by the author of the Remarks on his first Declaration, 1745," 8vo. Of these "Remarks" a second edition was published the same year. 4. "Excerpta ex Instrumentis publicis de Judæis," consisting of seven pages small 4to. 5. "Short, but true, State of facts relative to the Jew-Bill, submitted to the Consideration of the Public," three Pages small 4to. 6. "Five Plates of Records relating to the Jews, engraven at the Expence of Philip Carteret Webb, Esq." 7. "The Question whether a Jew born within the British dominions was, before the making the late Act of Parliament, a Person capable by Law to purchase and hold Lands to him and his heirs, fairly stated and considered. (To which is annexed an Appendix, containing Copies of public Records relating to the Jews), and to the Plates of Records, by a Gentleman of Lincoln's Inn, 1753," 4to. Printed for Roberts, price 2s. 6d. "A Reply" to this, in the same size and at the same price, written, as it is supposed, by Mr. Grove, author of the Life of Cardinal Wolfey, was printed for Robinson, Woodyer, and Swan. 8. "A short Account of some Particulars concerning Domesday-Book, with a View to promote its being published, 1756," 4to. 9. A short Account of Danegeld, with some farther Particulars relating to William the Conqueror's Survey, 1758," 4to. 10. "A State of Facts, in Defence of his Majesty's Right to certain Fee-Farm Rents in the County of Norfolk, 1758," 4to. 11. "An Account of a Copper Table, containing two Inscriptions in the Greek and Latin Tongues; discovered in the year 1732, near Heraclea, in the Bay of

Tarentum, in Magna Grecia. By Philip Carteret Webb, Esq. Read at a Meeting of the Society of Antiquaries the 13th of December, 1759, and ordered to be printed 1760," 4to., 12. "Some Observations on the late Determination for discharging Mr. Wilkes from his Commitment to the Tower of London, for being the Author and Publisher of a seditious libel called 'The North Briton, No. 45.' By a Member of the House of Commons, 4to, 1763." He also printed a quarto pamphlet, containing a number of General Warrants issued from the time of the Revolution; and some other political Tracts, particularly at the time of the rebellion in 1745, on the close of which his abilities, as solicitor on the trials in Scotland, proved of eminent service to the public. Mr. Webb was twice married; and by his first lady (who died in March 12, 1756) left one son of his own name, admitted of Bene't College, Cambridge, 1755, under the private tuition of the Rev. John Hodgson; removed to the Temple, 1757; married to Miss Smith, of Milford, Surrey, 1763, by whom he had a son born in 1764, and a daughter since dead. His second wife was Rhoda, daughter of John Cotes, Esq. of Dodington, in Cheshire, by Rhoda, one of the daughters and coheirs of Sir John Huborn, Bart. of Warwickshire; but by her he had no issue.

WEBB (BENJAMIN). He was the son of a creditable shoemaker in Redcross-street, where he was born 1725, and educated at a private academy near London, where he was some time an usher. He had a fine taste for writing and calculation, which induced the worshipful company of haberdashers to make choice of him to be master of their school in Bunhill-row. In that station he continued discharging his duty till the time of his death, 1774, aged 49. His works are numerous, consisting mostly of tables and calculations; and he was frequently employed in writing copies of honorary freedoms bestowed by the City of London upon eminent persons, particularly that presented to his Danish Majesty 1768.

WEBSTER (WILLIAM), an eminent writing-master and accountant, known by a small piece on "Book-keeping," 12mo, which has been often printed; for the 12th edition is dated 1755. He kept a school in Castle-street, near Leicester-fields, and published "A Compendious Course of Mathematics, 3 vols. 8vo. He died in 1744, aged 60 years.

WECHSEL (CHRISTIAN), a famous printer in Paris, who began to print Greek authors in 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a folio volume, which was probably owing to his having had

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one of the best scholars and critics then in Germany for the corrector of his press, that is, Sylburgius. He was brought into trouble in 1534, for having sold a book of Erasmus, "*De esu interdicto carni*," which had been censured by the faculty of divinity: and, according to father Garasse, he fell into poverty for his impiety, in printing an anonymous book, in which the author makes infants to complain of God's injustice for damning them before baptism. However, from the flourishing circumstances of his son, Bayle collects, that he was not reduced to poverty; and for the curse, it is impossible to know how far the vengeance of God might pursue a man for printing such a work; but perhaps not so far as father Garasse might imagine it would. The time of this printer's death is not known; but we are not able to trace him beyond 1552.

WECHEL (ANDREW, son of the preceding) was likewise a very able printer. Being a Protestant, he went to Frankfort, about 1573; having left Paris, after the massacre on St. Bartholomew's day the year before. He himself relates the great danger to which he was exposed on the night of that massacre; and in what manner he was saved by Hubert Languet, who lived in his house. He expresses his gratitude for it, in the dedication of Albert Krantz's "*Vandalia*," printed at Frankfort in 1575; in which place he continued to print many great and important works. He died in 1581.

A catalogue of the books, which came from the presses of Christian and Andrew Wechel, was printed at Frankfort 1590, in 8vo. They are supposed to have had the greatest part of Henry Stephens's types.

WEEVER (JOHN) was a native of Lancaster, and received his education at the university of Cambridge. He was author of "*Funeral Monuments*," a book of great utility to antiquarians and historians; but which would have been of much more, if it had not been egregiously deficient in point of accuracy, especially in the numeral letters and figures. He died about the year 1632, and lies buried in the church of St. James, Clerkenwell, in London.

WELLES (SAMUEL), son of Mr. William Welles, of St. Peter's East, in Oxford, was born there August 18, 1614, and there brought up, in Magdalen-college. He commenced M. A. in 1636; married Mrs. Dorothy Doyley, of Auborn in Wilts, 1637, being the 22d year of his, and the 18th year of her, age. He was ordained Dec. 23, 1638, at which time he kept a school in Wandsworth. He was assistant to Dr. Temple, at Battersea, in 1639. In the war-time, for their security, he removed his family into Fetter-Lane, London,

about 1644; and about that time was in the army, chaplain to Col. Effex. He was fixed minister at Remnam, in Berks, in 1647, where his income is said to be 200*l.* per annum, but not above twenty families in the parish. He was invited to Banbury in Oxfordshire; accepted the offer, and settled there in 1649, though a place of less profit, namely, about 100*l.* per annum. His reason for leaving Remnam was, that he might do good to more souls. When the troubles were over, he had the presentation of Brinkworth, said to be about 300*l.* per annum, but declined it for the former reason. When the Bartholomew-Act displaced him, he remitted 100*l.* due from Banbury; and afterwards would cheerfully profess, "that he had not one carking thought about the support of his family, though he had then ten children, and his wife big with another." The Five-Mile Act removed him to Deddington, somewhat above five miles distant from Banbury. But, when the iniquity of the times would permit, he returned to Banbury, and there continued till his death. There Mr. (afterwards Dr.) White, of Kidderminster, the public minister, was very friendly and familiar with him, frequently paying each other visits; and one speech of his, when at Mr. Welles's, is still remembered. "Mr. Welles," said he, "I wonder how you do to live so comfortably. Methinks you, with your numerous family, live more plentifully on the providence of God than I can with the benefits of the parish." Mr. Welles was of a cheerful disposition, and of a large and liberal heart to all, but especially to good uses. It was the expression of one who had often heard him preach, "That his auditory's ears were chained to his lips." As he used to hear Mr. White in public, so Mr. White, though secretly, did go to hear him in private; and once, upon his taking leave, he was heard to say, "Well, I pray God to bless your labours in private, and mine in public." There is a small piece of Mr. Welles's printed; the title, "A Spirituall Remembrancer," sold by Cockrell.

WELLS (EDMUND), a learned Englishman, and professor of Greek at Oxford. He is principally known by an excellent edition of the works of Xenophon, in five volumes octavo; in publishing which, he had the advantage of several manuscripts: this edition is scarce, and deservedly in great esteem. Welles died about the year 1730.

WELSTED (LEONARD), born at Abington in Northamptonshire in 1689, received the rudiments of his education in Westminster-school, where he wrote the celebrated little poem called "Apple-Pie," which was universally attributed to Dr. King, and as such had been incorporated in his works. Very early in life Mr. Welsted obtained a place
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in the office of ordnance, by the interest of his friend the earl of Clare, to whom, in 1715, he addressed a small poem (which Jacob calls "a very good one") on his being created duke of Newcastle; and to whom, in 1724, he dedicated an octavo volume, under the title of "Epistles, Odes, &c. written on several Subjects; with a Translation of Longinus's Treatise on the Sublime." In 1717 he wrote "The Genius, on occasion of the duke of Marlborough's Apoplexy;" an ode much commended by Steele, and so generally admired as to be attributed to Addison; and afterwards "An Epistle to Dr. Garth, on the Duke's death." He addressed a Poem to the countess of Warwick, on her marriage with Mr. Addison; a Poetical Epistle to the duke of Chandos; and an Ode to earl Cadogan, which was highly extolled by Dean Smedley. Sir Richard Steele was indebted to him for both the Prologue and Epilogue to "The Conscious Lovers;" and Mr. Philips for a complimentary Poem on his Tragedy of "Humfrey duke of Gloucester." In 1718, he wrote "The Triumvirate, or a Letter in Verse from Palemon to Celia, from Bath," which was considered as a satire against Mr. Pope. He wrote several other occasional pieces against this gentleman, who, in recompence for his enmity, thus mentioned him in his "Dunciad:"

"Flow, Welsted, flow! like thine inspirer, beer;

"Though stale, not ripe; though thin, yet never clear;

"So sweetly mawkish, and so smoothly dull;

"Heady, not strong; o'erflowing, though not full."

In 1726 he published a comedy called "The Dissembled Wanton." In the Notes on the "Dunciad," l. 207, it is invidiously said, He wrote other things which we cannot remember. Smedley, in his *Metamorphosis of Scriblerus*, mentions one, the Hymn of a Gentleman to his Creator[A]: And there was another in praise either of a cellar or a garret. L. W. characterized in the "Bathos, or the Art of Sinking, as a Didapper, and after as an Eel, is said to be this person, by Dennis, Daily Journal of May 11, 1728." He was also characterized under the title of another animal, a mole, by the author of a simile, which was handed about at the same time, and which is preserved in the notes on the *Dunciad*.

In another note, III. 169, it is maliciously recorded that he received at one time the sum of five hundred pounds for secret service, among the other excellent authors hired to write anonymously for the ministry. That sum did certainly pass through his hands; but it is now well known that it was for the use of

[A] Mr. Welsted, in 1726, lamented the death of a beloved child, in a poem written by a gentleman on account of the death of his only daughter. See the called "A Hymn to the Creator," Poem in *Gent. Mag.* vol. LX. p. 936.

Sir Richard Steele. And in a piece, said, but falsely, to have been written by Mr. Welsted, called "The Characters of the Times, printed in 8vo, 1728," he is made to say of himself, that "he had, in his youth, raised so great expectations of his future genius, that there was a kind of struggle between the two universities, which should have the honour of his education; to compound this, he civilly became a member of both, and, after having passed some time at the one, he removed to the other. Thence he returned to town, where he became the darling expectation of all the polite writers, whose encouragement he acknowledged, in his occasional poems, in a manner that will make no small part of the fame of his protectors. It also appears from his works, that he was happy in the patronage of the most illustrious characters of the present age. Encouraged by such a combination in his favour, he published a book of Poems, some in the Ovidian, some in the Horatian, manner; in both which the most exquisite judges pronounced he even rivalled his masters. His love-verses have rescued that way of writing from contempt. In translations he has given us the very soul and spirit of his authors. His odes, his epistles, his verses, his love-tales, all are the most perfect things in all poetry." If this pleasant representation of our author's abilities were just, it would seem no wonder, if the two universities should strive with each other for the honour of his education. Our author, however, does not appear to have been a mean poet; he had certainly, from nature, a good genius; but, after he came to town, he became a votary to pleasure; and the applauses of his friends, which taught him to overvalue his talents, perhaps slackened his diligence; and, by making him trust solely to nature, slight the assistance of art. Prefixed to the collection of his poems is "A Dissertation concerning the Perfection of the English language, the State of Poetry, &c."

Mr. Welsted married a daughter of Mr. Henry Purcell, who died in 1724; and by whom he had one daughter, who died at the age of 18, unmarried. His second wife, who survived him, was sister to Sir Hoveden Walker, and to bishop Walker, the defender of Londonderry. He had an official house in the Tower of London, where he died in 1747. His works were regularly collected in one octavo volume, and his fair fame as a man completely vindicated, by the zealous affection of a distant relation, in 1787.

WELWOOD (JAMES, A.M.). He was born at Perth 1648, and educated first in St. Leonard's college, and afterwards in the New college of St. Andrew's. The violence of the times prevented him from entering into the ministry, although

although well qualified for that sacred function. Having joined in the rebellion which broke out in consequence of the murder of archbishop Sharp, 1679, he was proscribed, and obliged to conceal himself some time in the most private manner possible; and, although there were warrants out to apprehend him, yet he did not fall into the hands of his enemies. At last, being seized with a fever, he died at Perth, 1680, aged 32. The episcopalians would not suffer him to be buried at Perth; so that his friends were obliged to carry his body to a country church-yard, distant about ten miles. He wrote a treatise, entitled, "Immanuel's Land;" and some other tracts.

WELWOOD (THOMAS, M.D.). He was born near Edinburgh 1652, and educated at Glasgow; whence he went over to Holland with his parents, who were driven from Scotland in consequence of having been suspected as accessary to the murder of archbishop Sharp, 1679. Having spent some years at Leyden, he took his degrees in physic, and came over with king William at the Revolution. Having been appointed one of the king's physicians for Scotland, he settled at Edinburgh, and became very eminent in his profession, and acquired a considerable fortune. Strongly attached to republican notions of civil government, he wrote a volume of "Memoirs of England from 1588 to 1688, which although extremely well written, yet betray plain marks of a party-spirit. He died at Edinburgh 1716, aged 64.

WENTWORTH (Sir THOMAS), earl of Strafford, was descended from a very antient family, seated at Wentworth in the county of York, and born at London 1594. Authors do not mention where he received the first part of his education; but he spent some years at Cambridge in St. John's college, where he used great diligence and application, and made great progress in learning. On quitting the university, he travelled abroad for farther accomplishments. In 1614, by his father's death, he became possessed of a great family-estate of 6000*l.* per annum, and was appointed *custos-rotulorum* for the county of York. He represented this county in parliament several times; but more particularly in the new parliament called on the accession of Charles I. in which he steadily opposed the arbitrary measures of the court. His eloquence gave him such great sway in the house, that he was made sheriff of Yorkshire, in order to disable him from sitting in it; and, in 1627, he was imprisoned by the lords of the council, for refusing the royal loan. In the succeeding parliament he again represented his county, and exerted himself with great vigour; insisting upon the petition of rights, and obtaining a resolution of the house, that the redress of grievances and granting of supplies should go together: but,

at the end of the session, the ministry found means, with the bribe of a peerage and the presidentship of the council in the northern parts, to buy him off from the popular party. This frail man was at first ashamed of his apostacy, and concealed his change of sentiments: but at length desired an interview with Mr. Pym, to persuade him to continue his associate, and to justify his conduct. Pym replied, "you have left us; but I will not leave you whilst your head is on your shoulders." About this time he contracted an intimate friendship with abp. Laud, and became an active second in all his arbitrary practices.

During his presidentship, he exercised power with great severity, and in some cases even with childish insolence: particularly in that of Henry Bellasis, son to the lord Falconberg, who was committed to prison for not having pulled off his hat to him; tho' he pleaded that he was talking to lord Fairfax, and that his face was turned another way. His behaviour, however, here recommended him to his royal master; and, in 1631, he was appointed deputy of Ireland. By his wise conduct and regulations, he emancipated the crown from a debt of more than 100,000*l.* bought off all the incumbrances on the revenue, caused an improvement of 40,000*l.* in the yearly income, and made this kingdom a fruitful source of riches to his master. He provided too for the opulency of the clergy; and brought the church in Ireland to a perfect conformity in her doctrine and discipline to that established in England: but, during his government, there were many exertions of despotism; and he was fondly attached to, and desirous of being treated with, all the foppish formalities of state. He reprimanded the earl of Kildare, the first peer of Ireland, for opposing his propositions to the parliament, and afterwards obliged him, without any legal proceeding, to submit his title to an estate to his decision, and imprisoned him a whole year on this business. But his sentence of death against lord Mountmorris lies the heaviest on his memory of any part of his administration. Wentworth had given Mountmorris's kinsman a blow, for having accidentally hurt his foot; which being spoken before Mountmorris at the chancellor's, he observed that the gentleman had a brother who would not have taken such an affront. He was for these words hurried before a court martial, and in the space of two hours condemned to die. The king gave him his life; but he was obliged to acknowledge the justice of his sentence, to be imprisoned for three years, deprived of an estate, and all his employments both civil and military. But, upon the whole, his administration was so pleasing to his royal majesty, that he

raised him to the dignity of lord lieutenant of Ireland, earl of Strafford, and knight of the garter.

The same reasons, which procured him the king's favour, raised against him the utmost resentment and odium of the people. On the opening of the long parliament, Pym, his implacable enemy, after having harangued the house a long time with all the force of his eloquence on the grievances of the nation, in conclusion accused the earl of Strafford as the greatest enemy to the liberties of his country, and the greatest promoter of tyranny, that any age had ever produced. And, when the resentment of the house was inflamed to its highest pitch, it was suddenly moved that the earl of Strafford should be immediately impeached of high treason. Accordingly, on the same day, Pym appeared at the bar of the house of lords, and impeached him in the name of all the commons in England, and desired that he might be sequestered from all councils, and put into safe custody; and the lords immediately complied with the request. His impeachment was prepared, consisting of 28 articles, regarding his conduct as president of the council of York, as governor of Ireland, and as counsellor and commander in England. We shall not detain the reader with the particulars of this proceeding, but refer him to the "State-Trials" for his satisfaction. We shall only observe, that his trial lasted eighteen days; during which he defended himself with such address, that the commons, doubting whether the lords would give judgement against him, passed a bill for attainting him of high treason. The bill was stopped for some time in the house of lords; and the king tried every method to appease the resentment of the commons, and save his faithful servant. But great mobs, armed with clubs and swords, surrounded his palace, crying out, "Justice, Justice!" and threatening the destruction of the king, queen, and royal family, unless his majesty consented to Strafford's death. The earl, understanding the distress of the king, generously wrote to him, not to hazard the safety of his family and the peace of the kingdom for his sake, but pass the bill: adding, that his consent would abundantly acquit his majesty in the eye of heaven; and he should resign his life with all the cheerfulness imaginable, as an acknowledgement of the favours he had received from his sovereign. After passing two days and nights in the utmost perplexity, the king with extreme reluctance signed a commission for passing the bill: and he was beheaded on Tower-hill, May 12, 1641, in his 49th year, dying with great resolution and tranquillity. After the Restoration, the bill of attainder was reversed, as a stain upon the justice of the nation,

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The earl of Strafford's Letters were published, in 2 vols. folio, 1739, by Dr. William Knowler.

WESLEY (SAMUEL) was born at Winterborn Whitchurch, in Dorsetshire, where his father was vicar, as his grandfather had been of Charmouth in the same county before the Restoration. He was educated at the free school at Dorchester, and then in a private academy among the Dissenters, whom he soon left, and was admitted a servitor, at the age of 18, of Exeter-college, Oxford, 1684. He was chaplain to the marquis of Normanby, afterwards duke of Buckingham, who recommended him for an Irish bishopric. He proceeded B. A. 1688; and, taking orders, was rector of South Ormesby in the county of Lincoln; where he wrote "The Life of Christ, an heroic Poem, 1693," folio; dedicated to the Queen, reprinted with large additions and corrections in 1697; "The History of the Old and New Testament attempted in Verse, and adorned with three hundred and thirty sculptures, engraved by J. Sturt, 1704," 3 vols. 12mo, addressed to Q. Anne in a poetical dedication. He afterwards obtained the rectory of Epworth, in the same county, and died April 25, 1735. He was a very voluminous author; having published, besides other things, "Maggots, or Poems on several subjects, 1685," 8vo; "Elegies on Q. Mary and Abp. Tillotson, 1695," folio; "A Letter concerning the Education of the Dissenters in their private Academies, 1703," and "A Defence of it," 12mo. "A Treatise on the Sacrament;" and "Dissertationes in Librum Jobi;" for which last, proposals were circulated in 1729, and which was finished after his death, and published by his son Samuel, 1736. His poetry, which is far from being excellent, incurred the censure of Garth; but he made ample amends for it by the goodness of his life. He left an exceedingly-numerous family of children; four of whom are not unknown in the annals of English literature: 1. Samuel; 2. and 3. John and Charles Wesley, the two celebrated Methodist preachers, the former admitted at Lincoln-college, the other at Brazen-nose college. 4. Mrs. Mehetabel Wright, authoress of several poems printed in the sixth volume of the "Poetical Calendar." See the Life of Mr. Bowyer, p. 91; who printed his Job in a beautiful type, illustrated with cuts, and supported by a respectable list of subscribers. This appears to have been the most laboured of its author's numerous works. He collated all the copies he could meet with of the original and the Greek and other versions and editions; and, after his labours and his library had been burnt with his house (which it seems had suffered the like fate once before, about the year 1707), he resumed the task

in the decline of life, oppressed with gout and palsy through long habit of study. Among other assistances, he particularly acknowledges that of his three sons, and his friend Maurice Johnson.

WESLEY (SAMUEL, the younger), son of the preceding, scholar and near 20 years usher of Westminster-school, whence he was elected as a king's scholar to Christ-church, Oxford. He was author of two excellent poems, "The Battle of the Sexes," and "The Prisons opened:" and of another called "The Parish-Priest, a Poem, upon a clergyman lately deceased," a very dutiful and striking Eulogy on his wife's father; which are all printed among his poems, and several humorous tales, in 4to, 1736, and after his death in 12mo, 1743. He gave to the Spalding society an annulet that had touched the heads of the three kings of Cologne, whose names were in black letters within. He died Nov. 6, 1739, aged 49, being at that time head master of Tiverton school; but never presented to any ecclesiastical benefice. He was buried in the church yard at Tiverton. His epitaph may be seen at the end of his life, prefixed to his poems, 1743.

WESLEY (JOHN) was born at Epworth, in Lincolnshire, in 1703. In 1714, he was placed at the Charter-House, and, in 1716, was elected to Christ-Church, Oxford. He had naturally a great turn for wit and humour, to which his accurate knowledge of the classics gave a fine polish. He was ordained deacon by Potter, bishop of Oxford, in 1725. From this time he pursued his religious studies with indefatigable earnestness; and, in 1726, was elected fellow of Lincoln-college. He resided in Oxford till the year 1735; in which period the first Methodistical society was instituted. How this first began, and how it afterwards, by the zeal of its first preachers and profelytes, spread through the country, would far exceed our limits to detail. It may be sufficient to observe, that John Wesley is universally acknowledged the first founder and father of the sect. Justice, and a love of truth, compels us to add, that, notwithstanding much secret and open opposition, enmities, and persecution, the conduct of Mr. Wesley, in a moral sense, was perfectly irreproachable. In 1735, he embarked for Georgia, with a view of converting the Indians to Christianity, where he continued till the year 1778, when he returned to England. He then commenced field and itinerant preacher; and, under his auspices and management, the Methodists assumed a consistent and systematic form. The history of his life, from this period till his death, would be a history of Methodism; which continued, and still continues, progressively to increase and prevail. He died in the year 1790, universally deplored, not only by those who were the

the followers of his religious opinions, but by many who despised those opinions ; and by all indeed who knew him. He was a virtuous man, an accomplished scholar, and an eloquent preacher. In social life he was particularly amiable, in conversation sprightly, rational, and impressive. His works consist of eight volumes of sermons, of which four were written at a very early period, and many of them preached before the university of Oxford. He wrote also " Appeals to Men of Reason and Religion ;" " A Treatise on original Sin ;" " A Survey of the Wisdom and Goodness of God in the Works of the Creation." This was first published in two, and afterwards extended to five volumes : of which, the fourth part is chiefly a translation of " Barret's Contemplations de la Nature" ; and the fifth, An Extract from Dutens' excellent book of " The Origin of the Discoveries attributed to the Moderns." He was also author of a great number of pamphlets, and of many controversial writings. In 1774, his works were printed together in thirty-two volumes. We will conclude with the following expression used by one who knew him well. " If usefulness be excellence, if public good is the chief object of attention in public characters, and if to protect benefactors to mankind, are the most estimable, Mr. John Wesley will long be remembered as one of the best of men, as he was for more than fifty years the most diligent and indefatigable."

WESLEY (CHARLES) was a younger brother of the preceding, and was born at Epworth, in Lincolnshire, in 1708. He was first educated at home, under the care of his mother ; but, in 1706, was sent to Westminster-school. In 1721, he was admitted a scholar on the foundation ; and at length became captain of the school. In 1726, he was elected to Christ-Church, Oxford ; at which time his brother John was fellow of Lincoln. Here he pursued his studies with remarkable diligence, and became more and more of a religious turn of mind. He proceeded master of arts in the usual course ; and, in 1735, was prevailed upon by his brother John to accompany him in his mission to Georgia. Charles accordingly engaged himself as secretary to general Oglethorpe, in which character he left England ; but he was first of all ordained both deacon and priest. After preaching to the Indians, and undergoing various difficulties and hardships, he returned to England in 1736. In England he officiated as a public minister among those of the Methodist persuasion with great popularity ; sometimes residing in the metropolis, but generally as an itinerant preacher. He died in 1788, in the 79th year of his age. He was of a warm and lively character, well acquainted with all texts of scripture ; and his discourses

discourses were greatly admired. He was also respectable as a scholar and a poet.

WEST (GILBERT), son of the reverend Dr. West and of a sister of Sir Richard Temple, afterwards lord Cobham, was educated at Eton and at Oxford, with a view to the church; but, obtaining from his uncle a commission either in a regiment of dragoons or dragoon-guards, entered into the army, where he continued till his appointment into the office of lord Townshend, secretary of state, with whom he attended the king to Hanover. He was nominated clerk extraordinary of the privy council in May 1720; soon after which he married, and settled at Wickham in Kent, where he devoted himself to learning and to piety. For his "Observations on the Resurrection," which appeared in 1747, he received from Oxford, by diploma, the degree of LL. D. March 30, 1748. In 1749 first appeared his translation of "Pindar's Odes." He was very often visited by Lyttelton and Pitt, who, when they were weary of faction and debates, used at Wickham to find books and quiet, a decent table, and literary conversation. There is at Wickham a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Dissertation on St. Paul." Mr. West's income was not large; and his friends endeavoured, but without success, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he required a more extensive power of superintendence than it was thought proper to allow him. In time, however, his revenue was improved; he lived to have one of the lucrative clerkships of the privy council in 1752; and Mr. Pitt at last had it in his power to make him treasurer of Chelsea Hospital. He was now sufficiently rich; but wealth came too late to be long enjoyed, nor could it secure him from the calamities of life: he lost his only son in 1755, and on the 26th of March, 1756, a stroke of the palsy brought to the grave one of the few poets to whom the grave might be without its terrors." Mr. Upton's "Letter concerning a new edition of Spenser's Fairie Queen, 1751," 4to, was inscribed to Mr. West.

WEST (JAMES), of Alscott, in the county of Warwick, esq. M. A. of Baliol-college, Oxford (son of Richard West, said to be descended, according to family-tradition, from Leonard, a younger son Thomas West lord Delawar, who died in 1525), was representative in parliament for St. Alban's in 1741; and, being appointed one of the joint secretaries of the treasury, held that office till 1762. In 1765 or 1766 his old patron the duke of Newcastle obtained for him a pension of 2000l. a year. He was an early member, and one of the vice-

vice-presidents, of the Antiquary Society; and was first treasurer, and afterwards president, of the Royal Society. He married the daughter and heiress of Sir Thomas Stephens, timber-merchant in Southwark, with whom he had a large fortune in houses in Rotherhithe; and by whom he had a son, James West, esq. one of the auditors of the land-tax, and some time member of parliament for Boroughbridge in Yorkshire (who in 1774 married the daughter of Christopher Wrenn, of Wroxall, in Warwickshire, esq.); and two daughters; Sarah, married, in July 1761, to Andrew, late lord Archer; and ———, unmarried. He died July 2, 1772. His collection of MSS. was sold to the earl of Shelburne; and his printed books, including many with large MS. notes by that able antiquary bishop White Kennet, were sold by auction by Mr. Langford, from a catalogue digested by Mr. S. Paterfon, in 1773: the sale began March 29, and lasted 24 days. His prints and drawing were sold in 13 days; coins and medals in 7; plate and miscellaneous curiosities in 7; pictures, framed prints, and drawings, in 4 days, the same year.

WEST (ELIZABETH). She was born in Edinburgh, 1672, and genteelly educated, her parents being in very reputable circumstances. In her early youth, she imbibed notions similar, in some things, to those of the Mystics; which frequently led her into extravagances, common enough to those who set too little store by reason, which alone can regulate human passions. She was reputed the female saint of her day; and married one Mr. Brie, minister of Saline in Fifeshire; but did not live happily with him, on account of their different dispositions. She wrote the memory of her own life, and died in Saline in 1735, aged 63, and lies buried under a handsome monument. Her maiden name is retained, because the women do not change it in Scotland by marriage.

WEST (THOMAS), the ingenious author of "The History of Furness" and "Guide to the Lakes, is supposed to have had the chief part of his education on the continent, where he afterwards presided as a professor in some of the branches of natural philosophy. He had seen many parts of Europe, and considered what was extraordinary in them with a curious eye. Having, in the latter part of his life, much leisure-time, he frequently accompanied genteel parties on the tour of the lakes; and after he had formed the design of drawing up his guide, besides consulting the most esteemed authors on the subject (as Dr. Brown, Messrs. Gray, Young, Pennant, &c.), he took several journeys on purpose to examine the lakes, and to collect such information concerning them
from

from the neighbouring gentlemen, as he thought necessary to complete the work, and make it truly deserving the title. He resided at Ulvington, where he was respected as a worthy and ingenious man; and died July 10. 1779, at the antient seat of the Stricklands, at Sizergh, in Westmorland, in the 63d year of his age; and, according to his own request, was interred in the vaults of the Stricklands, in Kendal church.

WESTFIELD (THOMAS), a native of Ely, and educated in Jesus-college, in Cambridge, where he was scholar and fellow some time; but, appearing in public, was, first, assistant to Dr. Nicolas Felton, at St. Mary-le-bow, London, and then presented to this church; and soon after to St. Bartholomew's, London; made archdeacon of St. Alban's; and at length advanced to the see of Bristol, as one of those persons whom his majesty found best qualified for so great a place, for soundness of judgement and unblameableness of conversation, for which he had before preferred Dr. Prideaux to the see of Worcester, Dr. Winniff to Lincoln; Dr. Brownrig to Exeter, and Dr. King to London. He was offered the same see in 1616, as a maintenance, but he then refused it; but, having now gotten some wealth, he accepted it, that he might adorn it with hospitality out of his own estate. He was much revered and respected by the earl of Holiland, and other noblemen, before the troubles came on; but was as much contemned, when the bishops grew out of favour; being disturbed in his devotion, wronged of his dues, and looked upon now as a Formalist, though he was esteemed not long before one of the most devout and powerful preachers in the kingdom; but this we may suppose not to be done by the Parliament's authority; because we find an order of theirs, dated May 13, 1643, commanding his tenants, as bishop of Bristol, to pay him the rents, and suffer him to pass safely with his family to Bristol, being himself of great age, and a person of great learning and merit. He was afterwards ejected, and died June 25, 1644. He preached the first Latin sermon at the erection of Sion-college; and, though he printed nothing in his life-time, yet two little volumes of his sermons were published after his death, intituled, "England's Face with Israel's Glass;" containing eight sermons upon Psalm cvi. 19, 20, &c. and "The white robe or Surplice vindicated, in several Sermons;" the first printed in 1646, the other in 1660. He was buried in Bristol cathedral near Dr. Paul Bush, the first bishop, and has a stone with an epitaph over him.

WETSTEIN (JOHN JAMES), a very learned divine of Germany, was descended from an antient and distinguished family, and born at Basil in 1693. He was trained with great

care, and had early made such a progress in the Greek and Latin tongues as to be thought fit for higher pursuits. At fourteen, he applied himself to divinity under his uncle John Rodolph Wetstein, a professor at Basil, and learned Hebrew and the Orientals from Buxtorf. At sixteen, he took the degree of doctor in philosophy, and four years after was admitted into the ministry; on which occasion he publicly defended a thesis, "*De variis Novi Testamenti Lectionibus.*" He shewed, that the vast variety of readings in the New Testament are no argument against the genuineness and authenticity of the text. He made these various readings the object of his attention; and, while he was studying the ancient Greek authors, as well sacred as profane, kept this point constantly in view. He was exceedingly pleased with examining all the manuscripts he could come at; and his curiosity in this particular was the chief motive of his travelling to foreign countries. In 1714, he went to Geneva; and, after some stay there, to Paris; thence to England: in which last place he had many conferences with Dr. Bentley relating to the prime object of his journey. Passing through Holland, he arrived at Basil in July, 1717, and applied himself to the business of the ministry for several years. Still he went on with his critical disquisitions and animadversions upon the various readings of the New Testament; and kept a constant correspondence with Dr. Bentley, who was at the same time busy in preparing an edition of it, yet did not propose to make use of any manuscripts less than a thousand years old, which are not easy to be met with.

In 1730, he published, in 4to, "*Prolegomena ad Novi Testamenti Græci editionem accuratissimam e vetustissimis Codd. MSS. denuo procurandam.*" Before the publication of these "*Prolegomena,*" some divines, either from motives of envy, or through fear of having the present text unsettled, had procured a decree from the senate of Basil, that Mr. Wetstein's "*undertaking was both trifling and unnecessary, and also dangerous:*" they added too, but it does not appear upon what foundation, that his "*New Testament favoured of Socinianism.*" They now proceeded farther, and, by various arts and intrigues, got him prohibited from officiating as a minister. Upon this, he went into Holland, being invited by the booksellers Wetsteins, who were his relations; and had not been long at Amsterdam before the Remonstrants named him to succeed Le Clerc, now superannuated and incapable, in the professorship of philosophy and history. But, though they were perfectly satisfied of his innocence, yet they thought it necessary that he should clear himself in form before

before they admitted him; and for this purpose he went to Basil, made a public apology, got the decree against him reversed, and returned to Amsterdam in May, 1733. Here he went ardently on with his edition of the New Testament, sparing nothing to bring it to perfection, neither labour, nor expence, nor even journeys; for he came over a second time to England in 1746. At last he published it; the first volume in 1751, the second in 1752, folio. The text he left entirely as he found it: the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under these various readings he subjoined a critical commentary, containing observations which he had collected from an infinite number of Hebrew, Greek, and Latin, writers. At the end of his New Testament, he published two epistles of Clemens Romanus, with a Latin version and preface, in which he endeavours to establish their genuineness. These epistles were never published before, nor even known to the learned, but were discovered by him in a Syriac manuscript of the New Testament.

This work established his reputation all over Europe; and he received marks of honour and distinction from several illustrious bodies of men. He was elected into the royal academy of Prussia in June 1752; into the English society for propagating the gospel in foreign parts, in Feb. 1752-3; and into the Royal Society of London in April following. He died at Amsterdam, of a mortification, March 24, 1754. Besides his edition of the New Testament, he published some things of a small kind; amongst the rest, a funeral oration upon Mr. Le Clerc. He is represented not only as having been an universal scholar, and of consummate skill in all languages, but as a man abounding in good and amiable qualities.

WHARTON (HENRY), an English divine, of most uncommon abilities, was born Nov. 9, 1664, at Worstead in Norfolk; of which parish his father was vicar. He was educated under his father; and made such a progress in the Greek and Latin tongues, that at his entrance into the university he was thought an extraordinary young man. Feb. 1679-80, he was admitted into Caius-college, Cambridge, of which his father had been fellow; where he prosecuted his studies with the greatest vigour, and was instructed in the mathematics by Mr. (afterwards Sir) Isaac Newton, amongst a select company, to whom that great man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and resided in the college till 1686; when, observing no probability of a vacancy among the fellowships, he left it,

and went to Dr. Cave, whom he assisted in compiling his "*Historia Literaria*." He was recommended by Dr. Baker, then senior fellow of Caius-college, and afterwards chaplain to archbishop Tillotson; and Dr. Cave acknowledges, that the appendix of the three last centuries is almost wholly owing to Mr. Wharton. In 1687, he was ordained deacon; and the same year proceeded master of arts by the help of a proxy; which favour was indulged him on account of his then lying ill of the small-pox at Islington. In 1688, he distinguished himself as a publisher of some pieces in defence of the Protestant religion; one of which was written by himself, and is intitled "*A Treatise of the Celibacy of the Clergy, wherein its Rise and Progress are historically considered*." 4to. The same year, though as yet no more than a deacon, he was honoured by Sancroft with a licence to preach through the whole province of Canterbury; a favour granted to none but him during Sancroft's continuance in that see. Sept. following, the abp. admitted him into the number of his chaplains, and at the same time (as his custom was) gave him a living; but, institution to it being deferred till he should be of full age, the vicarage of Minster in the Isle of Thanet fell void in the mean time, and afterwards the rectory of Chart-ham, to both which he was collated in 1689, being ordained priest on his own birth-day, 1688.

He now began to shew himself to the world by publications of a larger kind; and, in 1690, put out, in 4to, "*Jacobi Usserii Armachani Historia Dogmatica inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis*:" which work he had transcribed and digested from the original, at the desire of abp. Sancroft, and added to it a considerable supplement of his own. In 1692, he published, in 8vo, "*A Defence of Pluralities*," and the same year was printed, in two volumes folio, his "*Anglia Sacra, sive Collectio Historiarum, partim antiquitus partim recenter scriptarum, de Archiepiscopis & Episcopis Angliæ, a prima Fidei Christianæ susceptione ad annum MDXL*." He has been generally commended for having done great service to the ecclesiastical history of this kingdom by this work: yet bishop Burnet, in his "*Reflections*" on Atterbury's book of "*The Rights, Powers, and Privileges, of an English Convocation*," tells us, that "he had in his hands a whole treatise, which contained only the faults of ten leaves of one of the volumes of the '*Anglia Sacra*.' They are, indeed," adds he, "so many, and so gross, that often the faults are as many as the lines: sometimes they are two for one." In 1693, he published, in 4to, "*Bedæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Historica antea semel edita*:" and the

same

same year, under the name of Anthony Harmer, "A Specimen of some Errors and Defects in the 'History of the Reformation of the Church of England, written by Gilbert Burnet, D. D.'" 8vo. In the answer to this, addressed by way of letter to the bishop of Lichfield and Coventry, Dr. Burnet observes, that "he had not seen any one thing relating to his history, which had pleased him so much as this specimen. It is plain," says he, "that here is a writer, who has considered those times and that matter with much application; and that he is a master of this subject. He has the art of writing skilfully; and, how much soever he may be wanting in a Christian temper, and in the decency that one who owns himself of our communion owed to the station I hold in it, yet in other respects he seems to be a very valuable man; so valuable, that I cannot, without a very sensible regret, see such parts and such industry like to be soured and spoiled with so ill a temper." And afterwards, in his "Reflections" upon Atterbury's book just mentioned, he speaks of the specimen in these words: "Some years ago, a rude attack was made upon me under the disguised name of Anthony Harmer. His true name is well enough known, as also who was his patron:—but I answered that specimen with the firmness that became me; and I charged the writer home to publish the rest of his 'Reflections.' He had intimated, that he gave then but the sample, and that he had great store yet in reserve. I told him upon that, I would expect to see him make that good, and bring out all he had to say; otherwise, they must pass for slander and detraction. He did not think fit to write any more upon that, though he was as much solicited to it by some as he was provoked to it by myself." In 1695, he published, in folio, "The History of the Troubles and Trials of Archbishop Laud;" and the same year, in 8vo, "*Historia de Episcopis & Decanis Londinensibus, nec non de Episcopis & Decanis Assavensibus, a prima sedis utriusque fundatione ad annum MDXL.*" Besides these works, he left several pieces behind him, about which he had taken great pains: and two volumes of his "Sermons" have been printed in 8vo since his death.

He was a man of great natural endowments, a quick apprehension, solid judgement, and faithful memory. As to his person, he was of a middle stature, of a brown complexion, and of a grave and comely countenance. His constitution was vigorous and healthful; but his immoderate application and labours, together with the too violent operation of a medicine which weakened his stomach, so far broke it, that all the skill and art of the most experienced physicians could do nothing for him. The summer before he died, he

went to Bath, and found some benefit by the waters there; but, falling immoderately to his studies on his return to Canterbury, he was presently reduced to extreme weakness, under which he languished for some time, and at last died March 5, 1694-5, in his 31st year. He was greatly lamented, especially by the clergy; to whom his labours and publications had been very acceptable. As a testimony of their esteem for him, they attended in great numbers at his funeral, with many of the bishops; and, among the rest, abp. Tenison, and Lloyd bishop of Lichfield, who both visited him in his last sickness. He was interred on the south side of Westminster-abbey, towards the west end; where, on the wall, is fixed up a small tablet to his memory.

WHARTON (PHILIP, duke of), an English nobleman, of a most eccentric genius, was born about 1699. He was educated at home; and, as what was calculated to distinguish him most, his father's prime object was to form him a complete orator. The first prelude to his innumerable misfortunes may justly be reckoned his falling in love with, and privately marrying, a young lady, the daughter of major-general Holmes; a match by no means suited to his birth, fortune, and character, and far less to the ambitious views his father had entertained about him. However, the amiable lady deserved infinitely more happiness than she met with by an alliance with his family; and the young lord was not so unhappy through any misconduct of hers as by the death of his father, which this precipitate marriage is thought to have occasioned about a year after. The duke, being so early free from paternal restraints, plunged himself into those numberless excesses which became at last fatal to him; and he proved, as Pope expresses it,

“ A tyrant to the wife his heart approv'd,

“ A rebel to the very king he lov'd.”

In 1716, he indulged his desire of travelling and finishing his education abroad; and, as he was designed to be brought up in the strictest Whig principles, Geneva was judged a proper place for his residence. He took the route of Holland, and visited several courts of Germany, that of Hanover in particular. Being arrived at Geneva, he conceived so great a disgust to the austere and dogmatical precepts of his governor, that he soon decamped, and set out for Lyons, where he arrived in Oct. 1716. His lordship somewhere or other had picked up a bear's cub, of which he was very fond, and carried it about with him. But, when he determined to abandon his tutor, he left the cub behind him, with the following address

address to him : " Being no longer able to bear with your ill usage, I think proper to be gone from you ; however, that you may not want company, I have left you the bear, as the most suitable companion in the world that could be picked out for you "

When the marquis was at Lyons, he took a very strange step, little expected from him. He wrote a letter to the chevalier de St. George, then residing at Avignon, to whom he presented a very fine stone-horse. Upon receiving this present, the chevalier sent a man of quality to the marquis, who carried him privately to his court ; where he was received with the greatest marks of esteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day ; and then returned post to Lyons, whence he set out for Paris. He likewise made a visit to the queen-dowager of England, consort to James II. then residing at St. Germain, to whom he paid his court, pursuing the same rash measures as at Avignon. During his stay at Paris, his winning address and astonishing parts gained him the esteem and admiration of all the British subjects of both parties who happened to be there. The earl of Stair, then the English ambassador there, notwithstanding all the reports to the marquis's disadvantage, thought proper to shew some respect to the representative of so great a family. His excellency never failed to lay hold of every opportunity to give some admonitions, which were not always agreeable to the vivacity of his temper, and sometimes provoked him to great indiscretions. Once in particular, the ambassador, extolling the merit and noble behaviour of the marquis's father, added, that he hoped he would follow so illustrious an example of fidelity to his prince and love to his country : upon which the marquis immediately answered, that " he thanked his excellency for his good advice, and, as his excellency had also a worthy and deserving father, he hoped he would likewise copy so bright an original, and tread in his steps." This was a severe sarcasm ; as the ambassador's father had betrayed his master in a manner that was shameful. Before he left France, an English gentleman expostulating with him, for swerving so much from the principles of his father and whole family, his lordship answered, that " he had pawned his principles to Gordon, the Pretender's banker, for a considerable sum ; and, till he could repay him, he must be a Jacobite ; but, when that was done, he would again return to the Whigs."

Dec. 1716, the marquis arrived in England, where he did not remain long till he set out for Ireland ; in which kingdom, on account of his extraordinary qualities, he had the honour done him of being admitted, though under age, to take his

seat in the house of peers. Here he espoused a very different interest from that which he had so lately embraced. He distinguished himself, in this situation, as a violent partizan for the ministry; and acted in all other respects, as well in his private as public capacity, with the warmest zeal for Government. In consequence of this zeal, shewn at a time when they stood much in need of men of abilities, and so little expected from him, the king created him a duke: and, as soon as he came of age, he was introduced into the house of lords in England, with the like blaze of reputation. Nevertheless, a little before the death of Lord Stanhope, his grace again changed sides, opposed the court, and endeavoured to defeat the schemes of the ministry. He was one of the most forward and vigorous in the defence of the bishop of Rochester, and in opposing the bill for inflicting pains and penalties on that prelate: and, as if this opposition was not sufficient, he published, twice a week, a paper called, "The True Briton;" several thousands of which were dispersed weekly.

Mean while, his boundless profusion had so burthened his estate, that a decree of chancery took hold of it, and vested it in the hands of trustees for the payment of his debts; but not without making a provision of 1200*l.* per annum for his subsistence. This not being sufficient to support his title with suitable dignity at home, he resolved to go abroad till his estate should be clear. But in this he only meant, as it should seem, to deceive by an appearance; for, he went to Vienna, to execute a private commission, not in favour of the English ministry; nor did he ever shine to greater advantage as to his personal character than at the Imperial court. From Vienna he made a tour to Spain, where his arrival alarmed the English minister so much, that two expresses were sent from Madrid to London, upon an apprehension that his grace was received there in the character of an ambassador; upon which the duke received a summons under the privy seal to return home. His behaviour on this occasion was a sufficient indication, that he never designed to return to England whilst affairs remained in the same state. This he had often declared, from his going abroad the second time; which, no doubt, was the occasion of his treating that solemn order with so much indignity, and endeavouring to inflame the Spanish court, not only against the person who delivered the summons, but also against the court of Great Britain itself, for exercising an act of power, as he was pleased to call it, within the jurisdiction of his Catholic majesty. After this he acted openly in the service of the pretender, and appeared at his court, where he was received with the greatest marks of favour.

While

While thus employed abroad, his duchess, who had been neglected by him, died in England, April 14, 1762, and left no issue behind her. Soon after this, he fell violently in love with Madam Obyrne, then one of the maids of honour to the queen of Spain. She was daughter of an Irish colonel in that service, who being dead, her mother lived upon a pension the king allowed her; so that this lady's fortune consisted chiefly in her personal accomplishments. Many arguments were used, by their friends on both sides, to dissuade them from the marriage. The queen of Spain, when the duke asked her consent, represented to him, in the most lively terms, that the consequence of the match would be misery to them both, and absolutely refused her consent. Having now no hopes of obtaining her, he fell into a deep melancholy, which brought on a lingering fever. This circumstance reached her majesty's ear: she was moved with his distress, and sent him word to endeavour the recovery of his health; and, as soon as he was able to appear abroad, she would speak to him in a more favourable manner than at their last interview. The duke, upon receiving this news, imagined it the best way to take advantage of the kind disposition her majesty was then in; and summoning to his assistance his little remaining strength, threw himself at her majesty's feet, and begged of her either to give him M. Obyrne, or order him not to live. The queen consented, but told him he would soon repent it. After the solemnization of his marriage, he passed some time at Rome; where he accepted of a blue ribband, affected to appear with the title of duke of Northumberland, and for a while enjoyed the confidence of the exiled prince. But, as he could not always keep himself within the bounds of Italian gravity, and having no employment to amuse his active temper, he soon ran into his usual excesses; which giving offence, it was thought proper for him to remove from that city for the present, lest he should at last fall into actual disgrace.

Accordingly, he quitted Rome, and went by sea to Barcelona; and then resolved upon a new scene of life, which few expected he would ever have engaged in. He wrote a letter to the king of Spain, acquainting him, that he would assist at the siege of Gibraltar as a volunteer. The king thanked him for the honour, and accepted his service: but he soon grew weary of this, and set his heart on Rome. In consequence of this resolution, he wrote a letter to the chevalier de St. George, full of respect and submission, expressing a desire of visiting his court; but the chevalier returned for answer, that he thought it more advisable for his grace to draw near England. The duke seemed resolved to follow his advice, set out for France in company with his duchess, and, attended by

two

two or three servants, arrived at Paris in May, 1728. Here he made little stay, but proceeded to Rouen, in his way, as some imagined, for England; but he stopped, and took up his residence at Rouen, without reflecting the least on the business that brought him to France. He was so far from making any concession to the government, in order to make his peace, that he did not give himself the least trouble about his personal estate, or any other concern in England. The duke had about 600*l.* in his possession when he arrived at Rouen, where more of his servants joined him from Spain. A bill of indictment was about this time preferred against him in England for high treason. The chevalier soon after sent him 2000*l.* for his support, of which he was no sooner in possession than he squandered it away. As a long journey did not well suit with his grace's finances, he went for Orleans; thence fell down the river Loyre to Nantz, in Britany; and there he stopt some time, till he got a remittance from Paris, which was dispersed almost as soon as received. At Nantz some of his ragged servants rejoined him, and he took shipping with them for Bilboa, as if he had been carrying recruits to the Spanish regiments. From Bilboa he wrote a humorous letter to a friend at Paris, giving a whimsical account of his voyage, and his manner of passing his time. The queen of Spain took the duchess to attend her person.

Jan. 1731, the duke declined so fast, being in his quarters at Lerida, that he had not the use of his limbs so as to move without assistance; but, as he was free from pain, did not lose all his gaiety. He continued in this ill state of health for two months, when he gained a little strength, and found benefit from a certain mineral water in the mountains of Catalonia; but he was too much spent to recover. He relapsed the May following at Terragona, whither he removed with his regiment; and, going to the above-mentioned waters, he fell into one of those fainting-fits, to which he had been for some time subject, in a small village; and was utterly destitute of all the necessaries of life, till some charitable fathers of a Bernardine convent offered him what assistance their house afforded. The duke accepted their kind proposal; upon which they removed him to their convent, and administered all the relief in their power. Under this hospitable roof, after languishing a week, the duke of Wharton died, without one friend or acquaintance to close his eyes. His funeral was performed in the same manner which the fathers observed to those of their own fraternity.

WHATELY (WILLIAM) was born in Lancashire during the reign of Henry VIII. and educated in Magdalen-college, where he took his degrees, and became an eminent preacher.

He

W H E A R E.

He was afterwards presented to a small living in Ches which he held till his death, 1613. He was well skilled in the learned languages, and a most strenuous advocate for the Protestant religion against the Popish recusants. He wrote several works: the principal of which is "An Exposition of the Ten Commandments."

WHEARE (DEGORY), Camdenian professor of history at Oxford, was born at Jacobstow, in Cornwall, 1573, and admitted of Broadgate-Hall in that university. He took the degrees in arts, that of master being completed in 1600; and, two years after, was elected fellow of Exeter-college. Leaving that house in 1608, he travelled beyond the seas into several countries; and at his return found a patron in lord Chandos. Upon the death of this nobleman, he retired with his wife to Gloucester Hall in Oxford, where, by the care and friendship of the principal, he was accommodated with lodgings; and there contracted an intimacy with one Mr. Thomas Allen, by whose interest Camden made him the first reader of that lecture which he had founded in the university. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened in 1647. Wood tell us, that he was esteemed by some a learned and genteel man, and by others a Calvinist. He adds, that he left also behind him a widow and children, who soon after became poor: and whether or not the females lived honestly is not, he says, for him to determine.

He published "*De Ratione & Methodo legendi Historias Dissertatio*, Oxon. 1625," in 8vo. This was an useful work, and has undergone several editions, with the addition of pieces upon the same subject, by other hands: but the best is that translated into English, with this title, "*The Method and Order of reading both Civil and Ecclesiastical Histories; in which the most excellent Historians are reduced into the Order in which they are successively to be read; and the Judgements of learned men concerning each of them subjoined*. By Degory Wheare, Camden Reader of History in Oxford. To which is added, an Appendix concerning the Historians of particular nations, ancient and modern. By Nicolas Horsleman. With Mr. Dodwell's Invitation to Gentlemen to acquaint themselves with antient History. Made English and enlarged by Edmund Bohun, esq. Lond. 1698," in 8vo.

Besides this work Mr. Wheare published "*Parentatio Historica: sive, Commemoratio Vitæ & Mortis V. C. Guiliel. Camdeni Clarentii, facta Oxoniæ in Schola Historica*, 12 Nov. 1626. Oxon 1628."—"Dedicatio Imaginis Camdenianæ in Schola Historica, 12 Nov. 1626. Oxon. 1628."

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“ *Epistolarum Eucharisticarum Fasciculus.*”—“ *Charisteria.*” These two last are printed with “ *Dedicatio Imaginis,*” &c.

WHEELER (Sir GEORGE), an English gentleman and divine, was the son of colonel Wheeler of Charing in Kent, and born in 1650 at Breda in Holland, his parents being then exiles there for having espoused the cause of Charles I. In 1667, he became a Commoner of Lincoln-college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester; but, before he had a degree conferred upon him, went to travel; and, in the company of Dr. James Spon of Lyons, took a voyage from Venice to Constantinople, through the Less Asia, and from Zante through several parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great use of Pausanias as they journeyed through the countries of Greece; and corrected and explained several traditions by means of this author. Some time after his return, he presented to the university of Oxford several pieces of antiquity, which he had collected in his travels; upon which, in 1683, the degree of master of arts was conferred upon him, he being then a knight. He then took orders; and, in 1684, was installed into a prebend of the church of Durham. He was also made vicar of Basingstoke, and afterwards presented to the rich rectory of Houghton-le Spring by bishop Crew his patron. He was created doctor of divinity by diploma, May 18, 1702; and died, Feb. 18, 1723-4. In 1682, he published an account of his “ *Journey into Greece,* in the company of Dr. Spon of Lyons, in six books, folio. He also published, in 1689, “ *An Account of the Churches and Places of Assembly of the primitive Christians, from the Churches of Tyre, Jerusalem, and Constantinople, described by Eusebius; and ocular Observations upon several very antient Edifices of Churches yet extant in those Parts; with a seasonable Application.*” We have also a third piece of his, intituled, “ *The Protestant Monastery, or Christian Oeconomics,*” which contains directions for the religious conduct of a family, and shews him to have been a remarkably pious and devout man.

He married a daughter of Sir Thomas Higgons of Grewell in Hampshire, who died in 1703, and left a numerous issue.

WHICHCOT (BENJAMIN), an English divine of great name, was descended of an antient and good family in the county of Salop, and was the sixth son of Christopher Whichcot, esq. at Whichcot-Hall in the parish of Stoke, where he was born in 1609. He was admitted of Emanuel-college, Cambridge, in 1626, and took the degrees in arts; a bachelor's in 1629; master's in 1633. The same year, 1633, he

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was elected fellow of the college, and became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themselves. In 1636, he was ordained both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity-church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university-preachers; and, in 1643, was presented by the master and fellow of his college to the living of North-Cadbury in Somersetshire. This vacated his fellowship; and upon this, it is presumed, he married, and went to his living: but was soon called back to Cambridge, being pitched upon to succeed the ejected provost of King's college, Dr. Samuel Collins, who had been in that post thirty years, and was also regius professor of divinity. This choice was perfectly agreeable to Dr. Collins himself; though not so to Dr. Whichcot, who had scruples about accepting what was thus irregularly offered him: however, after some demurring, he complied, and was admitted provost, March 16, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now resigned his Somersetshire living, and was presented by his college to the rectory of Milton in Cambridgeshire, which was void by the death of Dr. Collins. It must be remembered, to Dr. Whichcot's honour, that, during the life of Dr. Collins, one of the two shares out of the common dividend allotted to the provost was, not only with Dr. Whichcot's consent, but at his motion, paid punctually to him, as if he had still been provost. Dr. Whichcot held Milton as long as he lived; though, after the Restoration, he thought proper to resign, and resume it by a fresh presentation from the college. He still continued to attend his lecture at Trinity-church with the same view that he had at first set it up; which was, to preserve and propagate a spirit of sober piety and rational religion in the university of Cambridge, in opposition to the fanatic enthusiasm and senseless canting then in vogue: and the happy effect of his pains in this way appeared in the great talents and excellent performances of so many eminent divines after the Restoration; of whom most of those, and Tillotson among them, who had received their education at Cambridge, were formed at least, if not actually brought up, by him. In 1658, he wrote verses upon the death of Oliver Cromwell, which we are to suppose done entirely out of form, and not out of any regard to the person of the protector. Nor had Dr. Whichcot ever concurred with the violent measures of those times by signing the covenant, or by any injurious sayings or actions to the prejudice of any man,

man. At the Restoration, however, he was removed from his provostship by especial order from the king; but yet he was not disgraced or frowned upon. On the contrary, he went to London, and in 1662 was chosen minister of St. Anne's, Blackfriars, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the see of Chester: where he continued in high reputation and esteem till his death. In 1683, he went down to Cambridge; where, upon taking cold, he fell into a distemper, which in a few days put an end to his life. He died at the house of his antient and learned friend Dr. Cudworth, master of Christ's college, in May 1683; and was interred in the church of St. Lawrence Jewry, Dr. Tillotson, then lecturer there, preaching his funeral-sermon, where his character is drawn to great advantage. Burnet speaks of him in the following terms: "He was a man of a rare temper; very mild and obliging. He had credit with some that had been eminent in the late times; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and, being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases). In order to this, he set young students much on reading the antient philosophers, chiefly Plato, Tully, and Plotin; and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example as well as a wise and kind instructor. Cudworth carried this on with a great strength of genius, as well as a vast compass of learning."

He is reckoned by Fuller, who printed his history of Cambridge in 1655, among the writers of Emanuel-college; but it does not appear that he published any thing before the Restoration, or in any part of his life. Select sermons of his were printed, 1698, in one volume 8vo, with a preface by the earl of Shaftesbury, author of "The Characteristics:" three volumes more were published by Dr. Jeffery, archdeacon of Norwich, in 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Moral and religious Aphorisms," collected from his manuscript papers, were also published by Dr. Jeffery in 1703; and republished in 1753 by Dr. Samuel Salter, with large additions, and eight letters, which passed between Dr. Whichcot and some of his acquaintance upon interesting subjects. As the preface of
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Lord Shaftesbury is a curiosity in its kind, yet not printed among his works, and is a fine illustration of our author's character, we recommend it to the notice of our readers. They who are read in the noble author's "Characteristics" will want no proof, beyond its own internal evidence, to be convinced that it is his.

WHISTON (WILLIAM), an English divine of very uncommon parts and more uncommon learning, but of a singular and extraordinary character, was born the 9th of Dec. 1667, at Norton near Twycrosse, in the county of Leicester; of which place his father Josiah Whiston, a learned and pious man, was rector. He was kept at home till he was seventeen, and trained under his father; and this on two accounts: first, because he was himself a valetudinarian, being greatly subject to the *status hypochondriaci* in various shapes all his life long; secondly, that he might serve his father, who had lost his eye-sight, in the quality of an amanuensis. In 1684, he was sent to Tamworth school, and two years after admitted of Clare-hall in Cambridge, where he pursued his studies, and particularly the mathematics, eight hours in a day, till 1693. During this time, and while he was under-graduate, an accident happened to him, which may deserve to be related for a caution and benefit to others in the like circumstances. He observed one summer, that his eyes did not see as usual, but dazzled after an awkward manner. Upon which, imagining it arose from too much application, he remitted for a fortnight, and tried to recover his usual sight, by walking much in green fields; but found himself no better. At that time he met with an account of Mr. Boyle's having known a person, who, having new-whited the wall of his chamber on which the sun shone, and having accustomed himself to read in that glaring light, thereby lost his sight for some time; till, upon hanging the place with Green, he recovered it again: and this, he says, was exactly his own case, in a less degree, both as to the cause and the remedy.

In 1693, he became master of arts, and fellow of the college; and soon after set up for a tutor; when, such was his reputation for learning and good manners, that archbishop Tillotson sent him his nephew for a pupil. But his health did not permit him to go on in that way; and therefore, resigning his pupils to Mr. Laughton, he became chaplain, (for he had taken orders,) to Dr. Moore, bishop of Norwich. During the time of his being chaplain to bishop Moore, which was from 1694 to 1698, he published his first work, intitled "A new Theory of the Earth, from its original to the consummation of all Things; wherein the Creation of the World in six Days, the universal Deluge, and the general

Conflagration, as laid down in the holy Scriptures, are shewn to be perfectly agreeable to Reason and Philosophy," 1696, 8vo. Whiston relates, that this book was shewed in manuscript to Dr. Bentley, to Sir Christopher Wren, and especially to Sir Isaac Newton, on whose principles it depended; and though Mr. John Keill soon after wrote against it, and demonstrated that it could not stand the test of mathematics and sound philosophy, yet it brought no small reputation to the author. Thus Mr. Locke, mentioning it in a letter to Mr. Molyneux, dated Feb. 22, 1696, says, "I have not heard any one of my acquaintance speak of it but with great commendations, as I think it deserves; and truly I think it is more to be admired, that he has laid down an hypothesis, whereby he has explained so many wonderful and before inexplicable things in the great changes of this globe, than that some of them should not easily go down with some men; when the whole was entirely new to all. He is one of those sort of writers, that I always fancy should be most esteemed and encouraged: I am always for the builders, who bring some addition to our knowledge, or at least some new things to our thoughts." This work of Whiston has gone through six editions; but no considerable additions, as he informs us, have been made to it since the third.

In 1698, bishop Moore gave him the living of Lowestoft cum Kesslingland, by the sea-side, in Suffolk; upon which he quitted his place of chaplain, and was succeeded by Mr. (afterwards the celebrated Dr.) Clarke, who was then about four and twenty years of age. He went to reside upon his living, and applied himself most earnestly and conscientiously to the care of souls. He kept a curate, yet preached twice a Sunday himself; and, all the summer-season at least, read a catechetic lecture at the chapel in the evening, chiefly for the instruction of the adult. He has recorded an instance or two, which shew how zealous he was for the promotion of piety and good manners, and which very well deserves to be mentioned here. The parish-officers applied to him once for his hand to a licence, in order to set up a new alehouse; to whom he answered, "If they would bring him a paper to sign, for the pulling an alehouse down, he would certainly sign it; but would never sign one for setting an alehouse up."

In the beginning of this century, he was called to be Sir Isaac Newton's deputy, and afterwards his successor in the Lucasian professorship of mathematics; when he resigned his living, and went to Cambridge. In 1702, he published "A short View of the Chronology of the Old Testament, and of the Harmony of the Four Evangelists," in 4to; and in March, 1702-3, "Tacquet's Euclid, with select Theorems
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of Archimedes, and practical corollaries," in Latin, for the use of young students in the university. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in English at London, under his own inspection. He tells us, that it was the accidental purchase of Tacquet's own Euclid at an auction, which occasioned his first application to mathematical studies. In 1706, he published an "Essay on the Revelation of St. John:" in 1707, "Prælectiones Astronomicae;" and Sir Isaac Newton's "Arithmetica Universalis," by the author's permission. The same year, 1707, he preached eight sermons "Upon the Accomplishment of Scripture-Prophecies," at the lecture founded by the honourable Mr. Boyle; which he printed the year after, with an appendix to the same purpose. About August, 1708, he drew up an "Essay upon the Apostolical Constitutions," and offered it to the vice-chancellor, for his licence to be printed at Cambridge; but was refused it. He tells us, that he had now read over the two first centuries of the church: and found, that the *Eusebian*, or commonly called *Arian*, doctrine was, for the main, the doctrine of those ages: and, as he thought it a point of duty to communicate what he had thus discovered, so his heterodox notions upon the article of the Trinity were now pretty generally known.

In 1709, he published a volume of "Sermons and Essays on several Subjects:" one of which is to prove, that our blessed Saviour had several brethren and sisters properly so called, that is, the children of his reputed father Joseph, and of his true mother the Virgin Mary. Dr. Clarke, he says, wrote to him to suppress this piece, not on account of its being false, but that the common opinion might go undisturbed; but he adds, "that such sort of motives were of no weight with him, compared with the discovery and propagation of truth. In 1710, he published "Prælectiones Physico-Mathematicæ, five Philosophia clarissimi Newtoni Mathematica illustrata;" which, together with the "Prælectiones Astronomicae" before mentioned, were afterwards translated and published in English; and it may be said, with no small honour to the memory of Mr. Whiston, that he was one of the first, if not the very first, who explained the Newtonian philosophy in a popular way, and so that the generality of readers might comprehend it very tolerably. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudson, the keeper of the Bodleian library at Oxford, for an account of Mr. Whiston; whose writings then made, as he said, a great noise in Germany. He had some time embraced the Arian heresy, and was forming projects to support and propagate it; and, among other things, had

translated the "Apostolical Constitutions" into English, which favoured that doctrine, and which he asserted to be genuine." His friends began to be alarmed for him: they represented to him the dangers he would bring upon himself and family, for he had been married many years, by proceeding in this design; but all they could say availed nothing: and the consequence was, that, Oct. 30, 1710, he was deprived of his professorship, and banished the university of Cambridge, after having been formally convened and interrogated for some days before.

At the end of the same year, he published his "Historical Preface;" setting forth the several steps and reasons of his departing from the commonly-received notions of the Trinity; and, in 1711, his 4 vols. of "Primitive Christianity revived," in 8vo. The first volume contains, "The Epistles of Ignatius, both larger and smaller, in Greek and English:" the third, "An Essay on those Apostolical Constitutions:" the fourth, "An Account of the Primitive Faith, concerning the Trinity and Incarnation." March, 1711, soon after the publication of his "Historical Preface," the convocation fell pretty vehemently upon him; of whose proceedings, as well as those of the university, against him, he published distinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Christianity revived." After his expulsion from Cambridge, he went to London; where he had conferences with Clarke, Hoadley, and other learned men; who endeavoured to moderate his zeal, which however he would not suffer to be tainted or corrupted, as he imagined it would be, with the least mixture of prudence or worldly wisdom. He tell us of those eminent persons, that, with regard to his account of the primitive faith about the Trinity and Incarnation, they were not much dissatisfied with it; and that, though they were far less convinced of the authority and genuineness of the "Apostolical Constitutions," yet they were willing enough to receive them, as being much better and more authentic than what were already in the church.

Whiston was now settled with his family in London; and though it does not appear, that he had any certain means of subsisting, yet he continued to write books, and to propagate his primitive Christianity, with as much cheerfulness and vigour, as if he had been in the most flourishing circumstances. March 1711-12, prince Eugene of Savoy was in England; and because Whiston believed himself to have discovered, in his "Essay on the Revelation of St. John," that some of the prophecies therein had been fulfilled by that General's victory over the Turks in 1697, or by the succeeding peace of

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Carlowitz in 1698, he printed a short dedication, and, fixing it to the cover of a copy of that Essay, presented it to the prince. The prince has been said to have replied, that "he did not know he had the honour of having been known to St. John;" however, he thought proper to take so much notice of Whiston's well-meant endeavours as to send him a present of fifteen guineas. The dedication runs thus: "*Illustrissimo Principi Eugenio Sabaudienfi, vaticiniorum Apocalypticorum unum, Turcarum vastationibus finiendis destinatum, dudum adimplenti; alterum etiam, de Gallorum imperio subvertendo, magna ex parte, uti spes est, mox adimpleturo; hunc libellum, summa qua decet reverentia, dat, dicat, consecrat,*

8 id. Mart. 1711-12.

Gulielmus Whiston."

In 1715, 1716, 1717, a society for promoting primitive Christianity met weekly at his house in Cross-street, Hatton-garden, composed of about ten or twelve persons; to which society Christians of all persuasions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadley, and Dr. Clarke, were particularly invited; but none of them, he says, ever came. In 1719, he published "A Letter of Thanks to Robinson, bishop of London, for his late Letter to his Clergy against the Use of new Forms of Doxology." The common forms having been changed by Whiston, and indeed by Dr. Clarke, was the occasion of Robinson's admonitory letter to his clergy: and this admonitory letter tempted Whiston to do a thing, he says, which he never did before or since; that is, to expose him in the way of banter or ridicule, and to cut him with great sharpness. Upon the publication of this "Letter of Thanks" to the bishop of London, Dr. Sacheverell attempted to shut him out of St. Andrew's, Holborn, which was then his parish-church; and Whiston published an account of it. He relates, that a lawyer, who did not love Sacheverell, would willingly have prosecuted him for the insult, and promised to do it without any costs to him; but Whiston replied, "if I should give my consent, I should shew myself to be as foolish and as passionate as Sacheverell himself." In the same year, 1719, he published a letter to the earl of Nottingham, "concerning the eternity of the Son of God, and his Holy Spirit;" and, in the second and following editions, a defence of it: for lord Nottingham had published "an Answer" in 1721, for which he was highly complimented by addresses from both the Universities, and from the London clergy. In 1720, he was proposed by Sir Hans Sloane and Dr. Halley to the Royal Society as a member, for he was publishing something or other in the way of philosophy; but was refused admittance by Sir Isaac Newton the president. He

tells us, he had enjoyed a large portion of Sir Isaac's favour for twenty years together; but lost it at last by contradicting him when he was old. "Sir Isaac," adds he, "was of the most fearful, cautious, and suspicious temper, that I ever knew; and, had he been alive when I wrote against his Chronology, and so thoroughly confuted it that nobody has ever since ventured to vindicate it, I should not have thought proper to publish my confutation; because I knew his temper so well, that I should have expected it would have killed him: as Dr. Bentley, bishop Stillingfleet's chaplain, told me, that he believed Mr. Locke's thorough confutation of the bishop's metaphysics about the Trinity hastened his end also."

In 1721, a large subscription was made for the support of his family: it amounted to 470*l.* and was, he tells us, by far the greatest sum that ever was put into his hands by his friends. It was upon contributions of this nature that he seems chiefly to have depended; for, though he drew profits from reading lectures upon philosophy, astronomy, and even divinity; and also from his publications, which were numerous; yet these, of themselves, would have been very insufficient: nor, when joined with the benevolence and charity of those who loved and esteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great distress. He spent the remainder of his long life in the way he was now in; that is, in talking and acting against Athanasianism and for primitive Christianity, and in writing and publishing books from time to time. In 1722, he published, "An Essay towards restoring the true Text of the Old Testament, and for vindicating the Citations thence made in the New Testament;" in 1724, "The literal Accomplishment of Scripture-Prophecies," in answer to Mr. Collins's book upon the "Grounds and Reasons of the Christian Religion;" in 1726, "Of the thundering Legion, or of the miraculous Deliverance of Marcus Antoninus and his Army on the Prayers of the Christians," occasioned by Mr. Moyle's works, then lately published; in 1727, "A Collection of authentic Records belonging to the Old and New Testament," translated into English; in 1730, "Memoirs of the Life of Dr. Samuel Clarke;" in 1732, "A Vindication of the Testimony of Phlegon, or an Account of the great Darkness and Earthquake at our Saviour's Passion, described by Phlegon," in Answer to a dissertation of Dr. Sykes upon that eclipse and earthquake; in 1736, "Athanasian Forgeries, Impositions, and Interpolations;" the same year, "The Primitive Eucharist revived," against bishop Hoadley's "Plain Account of the Lord's Supper;" in 1737, "The Astronomical year, or

an account of the many remarkable celestial Phenomena of the great year 1736," particularly of the comet, which was foretold by Sir Isaac Newton, and came accordingly; the same year, "The genuine works of Flavius Josephus, the Jewish historian, in English, as translated from the original Greek according to Havercamp's accurate edition: illustrated with new plans and descriptions of Solomon's, Zorobabel's, Herod's, and Ezekiel's, temples, and with correct maps of Judea and Jerusalem: together with proper notes, observations, contents, parallel texts of scripture, five complete indexes, and the true chronology of the several histories adjusted in the margin: to which are prefixed eight dissertations, viz. 1. The testimonies of Josephus vindicated. 2. The copy of the Old Testament, made use of by Josephus, proved to be that which was collected by Nehemiah. 3. Concerning God's command to Abraham, to offer up his son Isaac for a sacrifice. 4. A large enquiry into the true chronology of Josephus. 5. An extract out of Josephus's exhortation to the Greeks, concerning Hades, and the resurrection of the dead. 6. Proofs that this exhortation is genuine. 7. A demonstration that Tacitus, the Roman historian, took his history of the Jews out of Josephus. 8. A dissertation of Cellarius against Harduin, in vindication of Josephus's history of the family of Herod, from coins: with an account of the Jewish coins, weights, and measures," in folio, and since reprinted in Svo. This is reckoned the most useful of all Whiston's learned labours, and accordingly has met with the greatest encouragement.

In 1739, he put in his claim to the mathematical professorship at Cambridge, then vacant by the death of Saunderson, in a letter to Dr. Ashton, the master of Jesus-college; but no regard was paid to it. In 1745, he published his "Primitive New Testament in English;" in 1748, his "Sacred History of the Old and New Testament, from the Creation of the World, till the Days of Constantine the Great, reduced into Annals;" and the same year, "Memoirs of his own Life and writings," which are very curious, and not without their use. He continued long a member of the Church of England, and regularly frequented its service, although he disapproved of many things in it; but at last forsook it, and went over to the Baptists. This happened, when he was at the house of Samuel Barker, esq. at Lyndon in Rutland, who had married his daughter; and there it was that he dates the following memorandum: "I continued in the communion of the Church of England till Trinity-Sunday 1747: for, though I still resolved to go out of the church if Mr. Belgrave continued to read the Athanasian Creed, so did he by omitting it, both on

Easter-Day and Whitsunday this year, prevent my leaving the public worship till Trinity-Sunday, while he knew I should go out of the church if he began to read it. Yet did he read it that day to my great surprise: upon which I was obliged to go out, and to go to the Baptist meeting at Morcot two miles off, as I intend to go hereafter, while I am here at Lyndon, till some better opportunity presents of setting up a more primitive congregation myself."

This conscientious and worthy man died, after a week's illness, Aug. 22, 1752, aged 84, and some months; and was buried near his wife, who died in Jan. 1750-1, at Lyndon in Rutland. We have mentioned his principal works in the course of this memoir, so that nothing more need be said of them in particular; and for his complexion and character, though they may easily be collected from the foregoing account, yet as they happen to have been delineated by two very distinguished persons, we think it right to subjoin what each hath said of him; and the rather, as they both intended to represent him fairly. The persons here meant are bishop Hare and Mr. Collins. The former, taking occasion to speak of Mr. Whiston, calls him a man of "a fair unblemished character; one, who has all his life been cultivating piety, and virtue, and good learning; rigidly constant himself in the public and private duties of religion, and always promoting in others virtue and such learning as he thought would conduce most to the honour of God, by manifesting the greatness and wisdom of his works. He has given the world sufficient proofs, that he has not mis-spent his time, by very useful works of philosophy and mathematics. He has applied one to the explication of the other, and endeavoured by both to display the glory of the great Creator. And, to his study of nature, he early joined the study of the scriptures; and his attempts, whatever the success be, were at least well meant; and, considering the difficulty of the subjects he has been engaged in, it must be allowed that in the main they are well aimed.

In 1724, which was about a dozen years after bishop Hare's piece came out. Mr. Collins published "A discourse of the Grounds and Reasons of the Christian Religion:" which, after having examined in it a work of Mr. Whiston, he concludes with an account of Mr. Whiston himself; who, he tells us, by his numerous writings had for some time past made no small noise, not only in England, but in divers parts of Europe. "He is," says Mr. Collins, "a person of extraordinary natural parts, and of great acquired learning, particularly in philosophy and mathematics, but above all in theology; which he has studied with the greatest application and integrity in the scriptures, and in the writings of the antients; de-

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spising the catechisms, confessions, or articles of faith and traditions of all modern churches, and the commentaries on scripture and systematical books of all modern theologues. He knows how to make the best of every argument he takes in hand. By his sagacity and quickness, by the compass of his reading, and by his great memory, he omits nothing that can be urged or wire-drawn to support any sentiments he espouses; as is manifest from many of his theological works. He is an upright and very religious man, and a most zealous Christian; leading a moral life, as is common to most who are styled heretics; cultivating in himself, and 'promoting in others, such virtue and learning as he thinks would conduce most to the honour of God, by manifesting the greatness and wisdom of his works;' renouncing glory, riches, and ease, which he might have had with the applause of all, and envy of none, and willingly and courageously undergoing obloquy, poverty, and persecution (all three whereof have been his lot, and the two former will be always), for the sake of a good conscience.

He left some children behind him; among the rest, Mr. John Whiston, who was for many years a very considerable bookseller in London.

WHITAKER (WILLIAM), a polemic divine, eminent for his piety and learning, and his controversial writings in Latin against the Church of Rome. He was born at Holme in Lancashire, and educated at Trinity-college Cambridge, where, making a great progress in languages, he was promoted to the chair of the regius professor, and master of St. John's college. Bishop Hall said of him, "Never a man saw him without reverence, or heard him without wonder." He died at Cambridge in 1595, aged 47 years.

WHITBY (DANIEL), a most learned English divine, was the son of a clergyman, and was born at Rushden in Northamptonshire, 1638. He became a commoner of Trinity-college, Oxford, in 1653; of which, after having taken the degrees in arts at the regular seasons, he was elected fellow in 1664. Then he became chaplain to Dr. Seth Ward, bishop of Salisbury, who collated him to a prebend of that church in October, 1688. In 1672, he was admitted chanter of the same church; and the same year accumulated the degrees of bachelor and doctor of divinity. He was then, or soon after, rector of St. Edmund's church in Salisbury; and in 1696 was made prebendary of Taunton Regis. He died March 24, 1725-6, aged 88; yet was so well the day before, as to attend divine service. Wood, who lived to 1695, gives his character in the following words: "He is a person very well read in the fathers and in polemical divinity, especially as to

the main part thereof, which is directed against Papists. He hath been all along so wholly devoted to his severer studies, that he hath scarcely ever allowed himself leisure to mind any of those mean and trifling worldly concerns, which administer matter of gain, pleasure, reach, and cunning. Also he hath not been in the least tainted with those too-much-now-a-days practised arts of fraud, cozenage, and deceit." He was upwards of fifty when Wood gave this good character of him; and he behaved in such a manner as to deserve it to the end of his life. The writer of the "Short Account of Dr. Whitby" tells us, that he was in stature short and very thin, had a tenacious memory, even to the last, and always closely applied himself to his studies; that he was ever strangely ignorant of worldly affairs, even to a degree that is scarcely to be conceived; and that he was easy, affable, pious, devout, and charitable."

He was the author of more than forty works, which are all full of good sense and learning. One of them, published in 1682, and intituled "The Protestant Reconciler, humbly pleading for Condescension to dissenting Brethren, in Things indifferent and unnecessary, for the sake of Peace; and shewing how unreasonable it is to make such Things the necessary Condition of Communion," exposed him to much persecution, and brought him into some trouble. It gave great offence to the orthodox clergy, who herein considered their church as little less than betrayed into the hands of the Presbyterians; and several pamphlets were written against it. It was likewise condemned by the university of Oxford, in their congregation, July 21, 1683, and burnt by the hands of the university-marshal, in the school's quadrangle; and some things in it so offended bishop Ward, that he obliged our author to make a public retraction. The greatest and far most considerable of Dr. Whitby's works is his "Paraphrase and Commentary on the New Testament," in two volumes, folio: it was printed first in 1703, has often since gone through the press, and is still the principal commentator used by the English clergy. After his death came out "ΥΣΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ: or, The last Thoughts of Dr. Whitby. Containing his Correction of several Passages in his Commentary on the New Testament. To which are added five Discourses published by his express Order, 1727," 8vo. In the preface he has the following passage: "An exact scrutiny into things doth often produce conviction, that those things, which we once judged to be right, were, after a more diligent enquiry into truth, found to be otherwise; and truly," says Dr. Whitby, "I am not ashamed to say, this is my case. For when I wrote my Commentaries on the New Testament, I went on (too hastily, I

own,)

own,) in the common beaten road of other reputed orthodox divines; conceiving, that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same individual essence communicated from the Father. This confused notion I am now fully convinced, by the arguments I have offered here, and in the second part of my reply to Dr. Waterland, to be a thing impossible, and full of gross absurdities and contradictions." The reader may hence perceive that this learned divine died, as he had lived, in opinions different from those then received upon the article of the Trinity.

WHITE (JOHN), the factious bishop of Winchester, deprived of his bishopric, and confined by queen Elizabeth, for preaching a seditious sermon. He was a theological author in Latin. Died Jan. 1559.

WHITE (RICHARD), or, as he writes himself, *Vitus*, was born in the 16th century, and related to the above JOHN WHITE. He was a miscellaneous and historical writer, in Latin, of the affairs of England. Died at Douay in 1612.

WHITE (FRANCIS), bishop of Ely, and chaplain in ordinary to James I. is the author of some controversial writings against Fisher; Sermons, &c.

WHITE (THOMAS). He was a very pious and learned man; but neither the time nor place of his birth is known. He was some time lecturer at St. Andrew's, Holborn, and at St. Anne's, Aldersgate-street; and, after the Restoration, he preached to the poor prisoners in Ludgate; for which he was much esteemed and kindly treated by bishop Sheldon. He wrote several practical pieces, particularly "The Art of Divine Meditation," which, Mr. Palmer says, is the best book we have on the subject.

WHITE (or THOMAS ANGLIUS, or EX ALBIIS), an English Roman-Catholic priest, living in the 17th century. He was a great traveller in Europe; principal of a college at Lisbon, and sub-principal at Douay. He was very intimate with Sir Kenelm Digby. He was a peripatetic in philosophy; and so great an admirer of Aristotle, that he made use of his principles to explain some of the most mysterious parts of the Christian religion: particularly, he attempted to explain the difficulties attending the operations of the will, and the concurrence of the divine grace, in this manner; but these speculations pleased neither Molenists nor Jansenists; neither had he the talent of writing very intelligibly. He was so unsteady in his principles, that Bayle calls him "an Heteroclite philosopher and divine." Some of his theological pieces, which are all in Latin, have been put in the "Index Expurgatorius." He died after the Restoration.

WHITE (NATHANIEL), pastor of the congregation of Protestant Dissenters at the Old Jewry, to which, on the death of Dr. S. Chandler, 1766, he was called, from a congregation at Leeds, to assist Dr. Amory, as joint pastor, and on his death, 1774, was chosen sole pastor, was born in Pall-Mall; educated first under Dr. Doddridge at Northampton, and then at Daventry, under Mr. (afterwards Dr.) Caleb Ashworth. In 1751, he settled at Hinckley; where he married a sister of William Hurst, esq. (high sheriff of Leicestershire in 1779). He continued here till after the death of king George II. (on which occasion he published a sermon); and afterwards went to Leeds. Mr. White published another sermon for the charity-school, Gravel-lane, Southwark; and a third in 1771, preached at the Old Jewry, Oct. 27, that year, on the affecting deaths of Mrs. Poole, her two sons, and daughter, who all died in the space of five days of an inflammatory fore-throat; and, in 1774, his address at the grave of Dr. Amory, subjoined to his funeral-sermon by Dr. Flaxman. He also published a charge at the ordination of Mr. Estlin, at Bristol. He died March 3, 1783.

WHITEHEAD (PAUL), an English poet, was the son of a tradesman in London, and born on St. Paul's day; from which circumstances he was so named. His talent for poetry is said to have discovered itself early; for, he had no sooner learned to write, than all his letters to his relations were drawn up in rhyme. He was originally intended for business, and placed with a mercer in London; but afterwards retired to the Temple in order to study the law. He met with a terrible misfortune in the beginning of life; for, becoming acquainted with Fleetwood the player, he was drawn in to be jointly engaged with him in a bond of 3000*l.*; on account of which he was confined in the Fleet-prison for some years.

The first pieces which brought him any fame were, "The State Dunces;" and "Manners," a satire; the former written in 1733, the latter in 1738: in both these pieces he shews himself a patriot, even to Republicanism. In 1747, he published a satire, intituled, "Honour;" and, in 1748, a mock heroic poem, called the "Gymnasiad," to ridicule the brutish custom of boxing: it was printed in three books, and addressed to the most puissant and invincible Mr. J. Broughton, who was the champion of this Order. Afterwards, this poet concerned himself little with the fame of writing; nor is there extant any material composition of his, after the "Epistle to Doctor Thompson." He amused himself with a few light songs and epigrams; and, if he finished any other work of any consequence, it perished in the general conflagration three days before his death, which, it seems, he
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passed in burning his papers: it is presumed, that, could he have called in the pieces that remain, they would infallibly have undergone the same fate. He died Dec. 30, 1774.

WHITEHEAD (WILLIAM), was born at Cambridge in the beginning of the year 1711-15. It has been related as a reproach by his enemies, but cannot be justly mentioned to his dishonour, that his origin was low. His father, Mr. Richard Whitehead, was a baker in the parish of St. Botolph, and served the neighbouring college of Pembroke-Hall with bread. A tradesman in his humble department must be thought singularly fortunate in having bestowed on two sons a liberal education. John, the eldest, was destined for the church; and, through the interest of Mr. Bromley, afterwards Lord Montfort, obtained the living of Pershore in the diocese of Worcester. William was fifteen years younger than his brother. After having received the first rudiments of education at a common grammar-school in the town of his nativity, he obtained, at the age of fourteen, a nomination into the college at Winchester. He owed his admission into this seminary to the recommendation of Mr. Bromley, who has been already mentioned as a friend to the family. His disposition and conduct while he remained at Winchester have been accurately described by Dr. Balguy, who, having resided at Winchester, had the best opportunity for information. He has communicated the result of his observation and inquiries to Mr. Mason, the friend and biographer of William Whitehead. He was then, we learn from this respectable authority, of a delicate turn, employed his time chiefly in reading plays or poetry, and was particularly attached to the "Atalantis," and other singular books of secret history. Very early he discovered a taste for poetry: his exercises were usually written in English verse, and would frequently fill half a sheet, when only twelve or fourteen lines were required. Dr. Burton, the master, at first discouraged, but at length approved, of these puerile productions. At the age of sixteen, he wrote a whole comedy.

In the year 1732, Mr. Pope, being on a visit to the earl of Peterborough near Southampton, was carried by his friend to Winchester to see the college, &c.: the earl gave ten guineas, as a prize, among the boys. The subject which Pope set, was Peterborough, and Whitehead obtained one of the prizes. He never excelled in epigrams or in Latin verses, though he was well acquainted with the classics. He was however employed to translate into Latin the first epistle of the "Essay on Man." Pope was desirous of having that poem in a language that might transmit it to foreigners and distant posterity, and he engaged several persons in the task. The friends

ships

ships which Whitehead formed at school were principally with persons of rank. At the election in September 1735, he failed through want of interest, and lost all prospects of succeeding to New college. His father had died two years before that disappointment, and his mother admitted him a sizar in Clare-Hall, where, as the son of a baker in Cambridge, he became entitled to a scholarship, founded by Mr. T. Pyke, of that trade and town. The society which he found at Cambridge, and the reputable connexions which he made, were such as prevented any regret for his not having obtained his election to Oxford. He seems rather to have regarded his not having been removed to that university as a fortunate circumstance. Congratulatory verses of his on the marriage of the prince of Wales and the birth of his son, the present king, appeared in university-gratulations; they seem not, however, to have been the offspring of choice: "they scarcely excel," says Mr. Warton, "what he wrote at school; and, though he printed them in the first collection of his poems in 1754, he judiciously expunged them from the second, 1774." "An Epistle on the Danger of writing in Verse" was the first poem of his which merited distinction. It was received with approbation by the public, and was soon succeeded by a "Tale," taken from Herodotus; and, soon afterwards, by "An Epistle from Anne Boleyn to Henry VIII.;" "An Essay on Ridicule," and an "Epistle to the Earl of Ashburnham" followed in a rapid succession. In June, 1742, he was elected fellow of Clare-Hall; his mother having died in the April before.

About this time, he intended to enter into orders; which design however he relinquished, on being recommended as a tutor to the lord Villiers, son of the late earl of Jersey. He accordingly removed to the earl's house in town in 1745: and to the care of his noble pupil was added that of a friend of the family, who was afterwards general Stevens.

In this situation, Mr. Whitehead had many intervals of leisure to indulge in his favourite pursuits. Having frequent opportunities of visiting the theatre, he directed his attention to the drama; and about this time began a tragedy, which however was not produced on the stage till 1750. In the interval, he wrote "A poetical Address to Dr. Hoadley," on his Comedy of the "Suspicious Husband;" and another to Mr. Garrick, on his becoming joint-patentee of Drury-lane Theatre. The poetical incentive that was offered to the new manager is thought to have facilitated the reception of the "Roman Father." The success of this play, which was calculated for stage effect, and of which the principal character was adapted to the powers of the favourite actor, probably

bably encouraged him to undertake another tragedy, which he produced on the same stage four years afterwards, under the title of "Creüsa:" this play was well supported. The united abilities of Mrs. Pritchard, of Garrick, and Mossop, could not fail to procure it a favourable reception. Nor was the piece deficient in itself, though it has not had the fortune to be so often revived as the former. Soon after the exhibition of "Creüsa," Mr. Whitehead attended his pupil, who, together with another, lord Nuneham, eldest son of the earl of Harcourt, went to finish their education abroad. As the joint-governor of these two young noblemen, who were nearly of the same age, he left England in June, in order to pass the winter of 1754 at Leipzig. That place had been chosen by the parents for the winter-residence of his pupils, on account of professor Muscov's lectures on the public law, which had been long celebrated. There they spent seven months, with very little satisfaction to themselves, age having deprived the professor of his faculties, though he continued to read lectures as usual. After having visited many of the German courts, they repaired, in the summer of 1755, to Hanover, where George II. then was. They departed from this court to Vienna, and proceeded thence to Italy. Returning homeward, they crossed the Alps; and, having passed through Switzerland, Germany, and Holland, landed at Harwich in September 1756. Whitehead was no idle or inattentive spectator. A view of the remains of classical antiquity naturally awakened enthusiasm, and produced several poetical effusions, which evince that his Muse was "now in her fullest vigour." Such were his "Elegy, written at Haut-Villiers;" his "Ode, on entering the Campania of Rome;" "Five Eclogues, addressed to his two Pupils, and three Friends, at Rome;" which were published on his return to England.

Having been written there, the scenes before him recalled to his memory the great historical events which furnished ample materials for classical allusion: they are more full of imagery than any other of his poems. While he remained in Italy, he received the badges of secretary and register of the order of the Bath, which had been obtained for him through the interest of the countess of Jersey. Two years afterwards, on the death of Colley Cibber, he was appointed poet-laureat; for which place he was indebted to the late duke of Devonshire, who was then lord-chamberlain. However repugnant such a periodical task was to the genius of poetry, he engaged in it with zeal. Though he found means to enliven and diversify a hackneyed subject, and in some measure retrieved the honours of the laurel, which had withered on the brow of Cibber, he did not escape censures similar to those which
had

which had been so profusely heaped upon his predecessor. But, whatever criticisms, parodies, &c. appeared against him, he seems to have treated them with a merited contempt. On his return to England, he accepted an invitation from the earl Jersey, who, satisfied with his care of lord Villiers, pressed him to continue in his family. The earl of Harcourt, equally approving of his conduct towards his son, gave him a general invitation to his house in town or his seat in the country; and the two young noblemen, no longer pupils, continued a friendship which had commenced long before he had relinquished the office of a governor. In this situation, the companion felt none of the pains which usually accompany a state of dependence. He amply repaid his patrons by the cheerfulness of his conversation, and an attention to the infirmities of age, which seemed to have sprung both from gratitude and affection.

His pursuits were not confined to his official employment, nor was his time so much occupied in the assiduities of friendship, but that he found leisure to enrich the theatre with another dramatic production.

Adopting a hint of Fontenelle, he produced a comedy, intitled "The School for Lovers;" which, in the year 1762, appeared on Drury-lane stage. It holds no mean rank among that species of the drama which is usually denominated the genteel comedy.

In the same year he published his "Charge to the Poets." To some passages in this poem, of which however the satire was general, has been ascribed the resentment of the poet Churchill; few of whose hasty productions appeared, after that period, without a severe attack upon the laureat. Whitehead, however, adhered to the precept which he taught. He disdained to raise the consequence of an adversary, or to degrade his own, by a reply. The abuse of Churchill however, or perhaps his influence with the manager, had such an effect, that Mr. Garrick would not venture to produce a new tragedy, which Whitehead offered him, on the stage. On the decease of the earl of Jersey in August, 1769, his successor permitted Mr. Whitehead, though with reluctance, to remove to private lodgings; but on an express condition, that he should choose a situation as near as possible to the habitation of his patron, where he was always to be considered as a daily-invited guest. Proving equally acceptable to the lady whom the earl soon after married, he divided his summers between Middleton, his lordship's seat, and that of Nuneham, belonging to his other pupil, the earl of Harcourt.

After the publication of his "Charge," he chiefly employed himself in revising and correcting the first edition of his Poems. In the intervals of leisure, he amused himself with writing a farce. It remained by him till the year 1770, when
he

he presented it to Mr. Garrick, desiring the name of the author to be concealed. "The Trip to Scotland" accordingly appeared on Drury-lane stage, where it was received with considerable applause. In 1774, he published a complete and corrected edition of all his works; but he had not yet entirely relinquished all intercourse with the Muses. "Variety," the "Goat's Beard," and "Venus attiring the Graces," appeared successively in the form of pamphlets, and were well received. The tragedy, which was offered to Mr. Garrick but rejected, as has been already mentioned, is still in existence, but unpublished; and it is uncertain whether it will ever be produced to public view. The first act of a Tragedy on the subject of Oedipus, the beginning, with an imperfect sketch, of a Tragedy founded on Edward II.'s resignation of the crown to his son, and of another composed of Spanish and Moorish characters, are mentioned by Mr. Mason to have been found among his papers after his decease. Of the latter piece, the fragments, Mr. Mason tells us, have excited in him a wish that it had been completed. To the first act of the "Oedipus," he informs us, that he has been induced to add four more for his own amusement. Every reader of "Elfrida" and "Caractacus" must wish, that this tragedy may see the light.

Whitehead had now attained his seventieth year. He had, for above at least forty years past, been occasionally subject to palpitations of the heart, and a difficulty of respiration. In the spring of 1785, a cold, attended with a cough, confined him some weeks, but did not prevent his accustomed amusements of reading and writing. But a few hours before his death, the earl of Harcourt, repeating his constant morning-visit, found him revising for the press a paper which he imagined to be his last birth-day ode. That day at noon, finding himself disinclined to taste the dinner which his servant had brought up, he desired to lean upon his arm, to walk from the table to his bed, and instantly expired. He died at his lodgings in Charles-street, Grosvenor-square, April 14, 1785, and was buried, by the order of general Stevens, his friend and executor, in South Audley-street chapel.

WHITEHURST (JOHN), an Englishman of great philosophical and mechanical research, was born at Congleton in Cheshire in 1713. His father was a clock and watch maker. The first exertions of his curiosity seem to have been excited by the various phenomena in Derbyshire, which he was curious to investigate and solicitous to explain. At the age of twenty-one, he went to Dublin purposely to see a singular clock, with its many curious appendages. Being at first disappointed, in order to satisfy his wishes he became a boarder in the house of this mechanic, and paid a large sum for

for his residence. His abode was in a room immediately over the clock; and, watching his opportunity, he one day, when the artist was suddenly called away, went silently down into the room, and, carefully inspecting the machine, retired to his apartment without being discovered. He soon afterwards returned to England, and established himself at Derby, where he made the clock of the town-hall, and the clock and chimes of the beautiful tower of All-Saints church. In 1745, he married Elizabeth, the daughter of the Rev. George Gretton, rector of Trusley and Dalburg, by whom he had one child. In 1775, he was appointed stamper of the money-weights, through a recommendation to the duke of Newcastle: he accordingly settled himself in London. His house soon became the resort of all the ingenious and scientific of every age, nation, and rank; and, in 1778, he published his "Enquiries into the original State and Formation of the Earth." This work will perpetuate his fame. In 1779, he was elected a fellow of the Royal Society; and he was also a member of various other philosophical societies, into which he was elected without any personal solicitation, and from the mere reputation of his name. He had before printed three papers in the "Philosophical Transactions:" 1. Thermometrical Observations at Derby. 2. An Account of a Machine for raising Water, at Oulter, in Cheshire. 3. Experiment on ignited substances. In 1783, he again visited Ireland, for the purpose of examining the Giant's Causeway; and, whilst there, he constructed an engine for raising water somewhere in the county of Tyrone. In 1787, he printed "An Attempt towards obtaining invariable Measures of Length, Capacity, and Weight, from the Mensuration of Time;" an ingenious and acute, if not an entirely satisfactory, work. Mr. Whitehurst had experienced several attacks of the gout; but he nevertheless continued his valuable labours till, in 1788, and in the 75th year of his age, he died at his house in Bolt-court, Fleet-street; and it is worth observing, that another eminent, and, like Whitehurst, self-taught, philosopher, James Ferguson, had lived and died at the very same house before him.

His employment before his death was, "A Treatise on Chimneys, Ventilation, and Garden Stoves;" which has since been published by Dr. William in 1794. Mr. Whitehurst not only deserved esteem from his scientific attainments; but he was universally beloved as an upright, and excellent private character. He was plain in dress, temperate in his mode of life, and, in his general intercourse, cheerful, liberal, and affectionate.

WHITELOCKE (Sir JAMES), was descended of a good family near Oakynham in Berkshire, and was born at London

don, in 1570. He was educated at Merchant-Tailors' school, and went thence to St. John's college, Oxford, where he took a bachelor of laws degree in 1594. He afterwards settled in the Middle Temple, was elected member of parliament for Woodstoc in 1626, chief justice of Chester, and at length one of the justices of the Common-Pleas. King Charles I. said of him, that " he was a stout, wise, and learned, man, and one who knew what belongs to uphold magistrates and magistracy in their dignity." He died in 1632; and " on his death," says his son, " the king lost as good a subject, his country as good a patriot, the people as just a judge, as ever lived. All honest men lamented the loss of him; no man in his age left behind him a more honoured memory. His reason was clear and strong, and his learning was deep and general. He had the Latin tongue so perfect, that, sitting judge of assize at Oxford, when some foreigners, persons of quality, were there, and came to the court to see the manner of our proceedings in matters of justice, he caused them to sit down, and briefly repeated the heads of his charge to the grand jury in good and elegant Latin; and thereby informed the strangers and the scholars of the ability of our judges, and the course of our proceedings in matters of law and justice. He understood the Greek very well and the Hebrew, and was versed in the Jewish histories, and exactly knowing in the history of his own country, and in the pedigrees of most persons of honour and quality in the kingdom, and was much conversant in the studies of antiquity and heraldry. He was not by any excelled in the knowledge of his own profession of the common law of England, wherein his knowledge of the civil law was a help to him."

WHITELOCKE (BULSTRODE, Esq.), son of the preceding, was born Aug. 6, 1605, in Fleet-street, London, at the house of Sir George Croke, serjeant at law, his mother's uncle; and educated in grammar-learning at Merchant-Tailors school. Thence he went in 1620 to St. John's college in Oxford, of which Dr. Laud was then president. Laud was his father's contemporary and intimate friend, and shewed him particular kindness; and Whitelocke afterwards made an acknowledgement of it, in refusing, when that prelate was brought to a trial for his life, to be one of the commissioners appointed to draw up a charge against him. He left the university before he had taken a degree, and went to the Middle Temple; where, by the help of his father, he became eminent for his skill in the common law as well as in other studies. In the beginning of the long parliament, he was chosen a burgess for Marlow in Bucks; and was appointed chairman of the committee for drawing up the charge

against the earl of Strafford, and one of the managers against him at his trial. May, 1642, he was appointed one of the deputy-lieutenants of Buckinghamshire; and, Jan. 1642-3, he was named one of the commissioners to treat of peace with the king at Oxford, and one of the lay-gentlemen to sit among the assembly of divines. In 1644. he was again appointed one of the commissioners for peace at Oxford; and, the same year, when the earl of Essex was about to prove Oliver Cromwell an incendiary, he gave Cromwell timely notice of it, and ever after was much in his favour and confidence. In 1645, he was appointed one of the commissioners for the admiralty; and, being then suspected of holding intelligence with the king's party, he fell into great danger, but soon freed himself from that suspicion. In 1646, he was sent for to the leaguer before Oxford by Sir Thomas Fairfax, general of the parliament-forces; and, being admitted one of his council of war, he did often, out of the great regard he had to the university, express great unwillingness to have any damage done unto it, and urged, that honourable terms might be offered to the garrison there. March, 1647-8, he was made one of the four commissioners of the great seal; and, in October, attorney of the duchy of Lancaster, and king's serjeant, which latter title he refused to accept. December the 26th, he retired into the country, that he might not have any concern in the king's trial; "it being contrary to his judgement, as he himself declared in the house." Feb. 8, 1648-9, he was appointed one of the three commissioners of the new great seal of the commonwealth of England; and, on the 14th, was elected one of the thirty persons for the council of state. In June, he was made high steward of the city of Oxford; and, in July, was constituted keeper of the king's library and medals, which he had before hindered from being sold. "Being informed," says he, "of a design in some to have them sold and transported beyond sea, which I thought would be a dishonour and damage to our nation, and to all scholars therein, and fearing that in other hands they might be more subject to embezzling, and being willing to preserve them for public use, I did accept of the trouble of being library-keeper at St James's, and therein was encouraged and much persuaded to it by Mr. Selden, who swore, that, if I did not undertake the charge of them, all those rare monuments of antiquity, those choice books and manuscripts, would be lost; and there were not the like of them, except only in the Vatican, in any other library in Christendom." He had under him one Duery, a German scholar, who did the drudgery of the place; which it was impossible, as well as unfit, for him to attend to. Nov. 1653, he went ambassador to Sweden, and

and was particularly honoured by queen Christina. He returned thence in July 1654, and in August was made one of the commissioners of the exchequer; for, in his absence, an alteration having been made in the chancery, he refused at his return to continue commissioner of the great seal. Jan. 1656, he was chosen speaker of the house of commons *pro tempore*, upon the indisposition of him who was lately chosen; and, the year following, summoned by the protector to sit in the *other house* by the name of Bulstrode lord Whitelocke. In 1659, he was made president of the council of state, one of the committee of safety, and keeper of the great seal *pro tempore*. The same year, Dec. 30, he retired into the country, for fear of being sent to the Tower by some powerful members of the Rump-parliament, then newly restored; and at his departure left the great seal with his wife, who delivered it to Lenthall the speaker. From that time to his death, he lived retired in the country, for the most part at Chilton in Wiltshire, where he died Jan. 28, 1675-6.

The first edition of his "Memorials of the English Affairs" was published in 1682; and the second, with many additions and a better Index, in 1732: or, "An historical Account of what passed from the Beginning of the Reign of king Charles the First to king Charles the Second his happy Restoration; containing the public Transactions civil and military, together with the private Consultations and Secrets of the Cabinet," in folio. Besides these memorials, he wrote also "Memorials of the English Affairs, from the supposed Expedition of Brute to this Island, to the End of the Reign of King James the First. Published from his original Manuscript, with some Account of his Life and Writings, by William Penn, esq. Governor of Pennsylvania; and a Preface by James Welwood, M. D. 1709," folio. There are many speeches and discourses of Mr. Whitelocke to be found in his "Memorials of English Affairs," and in other collections.

With regard to his character, "He not only served the state in several stations and places of the highest trust and importance both at home and in foreign countries, and acquitted himself with success and reputation answerable to each respective character; but likewise conversed with books, and made himself a large provision from his studies and contemplation. Like that noble Roman Portius Cato, as described by Nepos, he was 'Reipublicæ peritus, & jurisconsultus, & magnus imperator, & probabilis orator, & cupidissimus literarum:' a statesman and learned in the law, a great commander, an eminent speaker in parliament, and an exquisite scholar. He had all along so much business, one would not imagine he ever had leisure for books; yet who considers his

studies might believe he had been always shut up with his friend Selden, and the dust of action never fallen on his gown. His relation to the public was such throughout all the revolutions, that few mysteries of state could be to him any secret. Nor was the felicity of his pen less considerable than his knowledge of affairs, or did less service to the cause he espoused. So we find the words apt and proper for the occasion; the style clear, easy, and without the least force or affectation of any kind, as is shewn in his speeches, his narratives, his descriptions, and in every place where the subject deserves the least care or consideration." Lord Clarendon has left this testimony in favour of Mr. Whitelocke: whom, numbering among his early friends in life, he calls, a man of eminent parts and great learning out of his profession, and in his profession of signal reputation. And though," says the noble historian, "he did afterwards bow his knee to Baal, and so swerved from his allegiance, it was with less rancour and malice than other men. He never led, but followed; and was rather carried away with the torrent than swam with the stream; and sailed through those infirmities, which less than a general defection and a prosperous rebellion could never have discovered." Lord Clarendon has elsewhere described him, as "from the beginning concurring with the parliament, without any inclinations to their persons or principles; and," says he, "he had the same reasons afterwards not to separate from them. All his estate was in their quarters; and he had a nature, that could not bear or submit to be undone: though to his friends, who were commissioners for the king, he used his old openness, and professed his detestation of all the proceedings of his party, yet could not leave them."

WHITGIFT (JOHN), archbishop of Canterbury, and a very extraordinary man, was descended of the antient family of Whitgift, of Whitgift, in Yorkshire; and was born at Great Grimsby, in Lincolnshire, in 1530. His education was managed by an uncle, who was an abbot, and who is memorable for having said, that "the Romish religion, he was sure, would not continue long; because," said he, "I have read the whole scriptures over and over, and could never find therein, that it was founded by God." He was sent to St. Anthony's school in London, and was lodged with an aunt in St. Paul's church-yard. Imbibing very young a relish for the doctrines of the Reformation, he refused to go to mass; upon which the good woman resolved to entertain him no longer under her roof, imputing all her losses and misfortunes to her harbouring such a heretic: and at parting told him, that "she thought at first she had received a
faint

saint into her house, but now she perceived he was a devil." He escaped the plague, while he was here, in a manner next to miraculous: he was bed-fellow with another school-boy, who died of it; and by mistake, being thirsty, drank of his urine, thinking it had been beer: yet no harm at all befel him.

In 1548, he was sent to Queen's college, Cambridge, and soon after removed to Pembroke-hall; where John Bradford, the martyr, was his tutor. He took the degrees in arts in 1554 and 1557, having been chosen fellow of Peter-house in 1555; and in 1560 went into holy orders. His great parts and learning recommended him to the notice of Cox bishop of Ely, who made him his chaplain, and gave him the rectory of Feversham in Cambridgeshire. In 1563, he commenced bachelor of divinity; and, the same year, was made lady Margaret's professor of divinity. About 1565, he was brought up to court to preach before the queen; who was so thoroughly pleased with him, that she immediately caused him to be sworn her chaplain. In 1567, he was chosen master of Pembroke-hall; and, about three months after, made by the queen master of Trinity-college. The same year, he was appointed to keep the commencement-act for his degree of doctor of divinity; and his thesis was, "Papa est ille Antichristus, The pope is that Antichrist." He was also the same year made Regius Professor of Divinity. In 1572, he began to wage openly that war with the Puritans, which lasted to the end of his life, by publishing, "An Answer to a certain Libell, intituled, 'An Admonition to the Parliament.'" This Admonition contained two parts, and was written during the disputes concerning the ecclesiastical habits and ceremonies. It utterly condemned the Church of England, and the ministry of it; and asserted, that we had neither a right ministry of God, nor a right government of the church; and bitterly inveighed against the book for ordering ministers and deacons, which was styled in it the Pontifical. To Whitgift's answer Mr. Thomas Cartwright published "A Reply;" which occasioned Whitgift to write "A Defence" in 1573, and Mr. Cartwright "A Second Reply."

In 1573, or probably sooner, he was made dean of Lincoln; and, in 1576, bishop of Worcester. The queen had her eye upon him to prefer him to the highest ecclesiastical honour some time before her intentions took place; and was inclined, as was said, to put him into archbishop Grindal's room before his death. It is certain, that Grindal was desirous to resign, and as desirous that Whitgift should succeed him: but Whitgift could not be persuaded to comply with it; and in the presence of the queen begged her pardon,

for not accepting it on any condition whatever during the life of the other. But, Grindal dying in 1583, Whitgift was chosen to succeed him; and in this post acted with great vigour, especially against the Puritans; upon which account he was treated with very severe language in "Martin Mar-Prelate," and other pamphlets published by some of that party. He died Feb. 29, 1603-4, and was interred in the parish-church of Croydon, where a monument is erected to him. King James, upon his accession to the crown of England, had projected some alterations in the church, which gave Whitgift much uneasiness: and this occasioned Mr. Strype to say, that "he does not know whether grief was the cause of his death, or grief and fear for the good estate of the church, under a new king and parliament approaching, mingling itself with his present disease, might hasten his death. But Mr. Camden has the following passage: 'While the king began to contend about the liturgy, and judged some things therein fit to be altered, archbishop Whitgift died with grief.' "Yet surely," says Mr. Strype, "by what we have heard before related in the king's management of the conference held about it, and the letter he wrote himself to the archbishop, he had a better satisfaction of the king's mind. To which I may add, that there was a directory, drawn up by the Puritans, prepared to be offered to the next parliament, which in all probability would have created a great deal of disturbance in the house, having many favourers there; which paper the aged archbishop was privy to, and apprehensive of. And therefore, according to another of our historians, upon his death-bed he used these words: 'And now, O Lord; my soul is lifted up, that I die in a time, wherein I had rather give up to God an account of my bishopric than any longer to exercise it among men.'"

Stowe, in his "Annals," tells us, that "he was a man born for the benefit of his country, and the good of the church; wherein he ruled with such moderation as to continue all his life in his prince's favour." And Fuller, in his "Church-History," styles him "The worthiest man that ever the English hierarchy did enjoy."

WHITTINGTON (ROBERT). He was born at Lichfield, and educated at Oxford, where, in the year 1513, he supplicated the congregation of regents to grant him a degree, because he had spent fourteen years in the study of rhetoric, and twelve years in teaching boys. This supplication being complied with, he composed one hundred verses in Latin and Greek, which were stuck up on the doors of St. Mary's church. He was a restless ill-natured man; and what had been formerly foretold by the angel concerning Ishmael might have

have been justly applied to him, namely, "that his hand was against every man, and every man's hand against him." He was the editor of a correct edition of "Lilly's Grammar," and wrote also several tracts of a less important kind, for the use of schools. He died about the year 1560.

WHITTINGTON (Sir RICHARD), makes a very romantic appearance in history. Certain it is, that there was such a man, a citizen of London, by trade a mercer. He flourished in the times of Richard II. Henry IV. and Henry V. Amongst other charitable works, he founded an alms-house for thirteen poor men, called Whittington's college; built Newgate, the better half of St. Bartholomew's hospital in West Smithfield, and the fine library in Grey-Friers, now called Christ's Hospital, as also a great part of the East end of Guildhall, with a chapel and a library to keep the city-records in. He served the office of sheriff in 1393; after which he was knighted, and was three times lord-mayor of London. His last mayoralty was in 1419. He is said to have advanced a considerable sum of money towards carrying on the war in France in the reign of Henry V. The story of the cat is looked upon by many as a popular error; he was more obliged to an English prince for his fortune than to any African monarch.

WICKLIFF (JOHN), an English doctor, and professor of divinity in the university of Oxford, was a forerunner of Luther in the Reformation. He was born in the northern part of England about 1324, and educated at Oxford; where the scholastic theology, which then prevailed, was finely calculated to display the acuteness of his parts, and to distinguish him above his fellows. He flourished with good reputation in that university, until the dissensions happened there between the monks and the seculars; by which he was oppressed, and engaged to declare against the pope and church. About 1365, he had been chosen by the seculars head of a college, founded at Oxford for the scholars of Canterbury; but the monks, having been newly admitted into that college, had a mind to prefer a regular to that headship. Upon this, Wickliff and his seculars drove them out of the college: and these, being expelled, had recourse to Simon Langham, cardinal and archbishop of Canterbury, who took them under his protection, and commanded Wickliff to resign. Wickliff refused to obey the order, and Langham sequestered the revenues of the college: upon which, the affair was carried to pope Urban V. by Wickliff and the seculars. The pope appointed a cardinal to hear the cause, who decided it in favour of the monks; and ordered, that Wickliff and his associates should leave the college, after they had made satisfaction to the monks.

monks. The pope confirmed this sentence by a bull, published in 1370.

Thus Wickliff was obliged to resign, and had nothing to do but to retire to his living of Lutterworth in Leicestershire, of which he had been some time possessed: but the disgrace prejudiced him extremely against the court of Rome, and put him upon seeking ways of revenge. The authority of the pope, and the temporalities of the church, were then very firmly established in England; and the jurisdiction of bishops was of a large extent. Wickliff set himself to oppose both the one and the other, in which opposition he found many assistants and protectors: because the doctrine he inculcated was favourable to the king, whose power was weakened and diminished by that of the pope and the bishops; to the great lords, who were in possession of the revenues of the church, and had a mind to shake off the yoke of ecclesiastical censures; and to the people, to whom the tax of Peter-pence and other impositions of the church of Rome were burdensome. The books of Marsilius of Padua, and some other authors, who had written of ecclesiastical and temporal power in the behalf of princes against the pope, furnished him with matter enough upon this subject; yet he did not servilely follow these writers, by copying their errors and extravagances as well as their truths, but carried the matter farther, and taught and preached publicly against the jurisdiction of the pope and the bishops.

When this doctrine began to spread and make a noise, Simon Sudbury, abp. of Canterbury, assembled a council at Lambeth in 1377; to which he caused Wickliff to be cited, in order to give an account of his doctrines. Wickliff appeared, accompanied by the duke of Lancaster, who had then the principal share of the government, and by other lords; and, there defending himself, was dismissed without any condemnation. But pope Gregory XI. being advertised of the doctrines which were spread by Wickliff in England, and of the protection he met with among those who were able to save him from condemnation, wrote to the bishops of England, to cause him to be apprehended; or, if they could not compass that, to cite him to Rome; and at the same time sent them nineteen propositions advanced by Wickliff, which he condemned as heretical and erroneous. Upon this, a second council was held at Lambeth, where Wickliff appeared, and again avoided condemnation; the lords and people declaring so stoutly for him, that the bishops dared only command him to be silent, after he had explained the propositions in a sense wherein they might be maintained.

Wickliff

Wickliff nevertheless continued as usual to spread his new principles, and added to them doctrines more alarming than ever; drawing after him a great number of disciples, who zealously propagated them. Then William Courtnay, abp. of Canterbury, called a council in 1382; in which he condemned twenty-four propositions of Wickliff or his disciples, ten as heretical, and fourteen as erroneous. The council obtained also a declaration of king Richard II. against all those who should preach the new doctrines; by virtue of which, many Wickliffites were apprehended, and treated with great severity. While these things were agitated with great confusion and warmth, their leader Wickliff died at Lutterworth in 1384, and left many books behind him for the establishment of his doctrines. The chief of them is his treatise, intituled "Trialogus," from the three speakers in it; for it is written in the form of a dialogue; whose names are "Aletheia or Truth, Pseudis or a Lie, and Phronese or Wisdom." He wrote a great many things, both in Latin and in English: but this is almost the only work which has been printed. Wickliff suffered many anathemas after his death: popes, and councils held in various places, condemned him over and over; and the council of Constance, assembled in 1414, before they proceeded against the persons of John Hufs and Jerom of Prague, condemned the doctrines of Wickliff, forbade the reading of his books, declared him to have died a notorious and obstinate heretic, and ordered that his bones should be dug up, if they could be distinguished, and thrown out of holy ground.

The church of Rome had reason to proceed thus severely and vigorously against Wickliff, and Hufs, and Jerom of Prague; for, they were in reality beginning that which Luther, a century after, continued with better success.

WICQUEFORT (ABRAHAM DE), famous for his embassies and his writings, was a Hollander, and born in 1598; but it is not certain at what place, though some have mentioned Amsterdam. He left his country very young, and went and settled in France, where he applied himself diligently to political studies, and sought to advance himself by his knowledge in this way. Having made himself known to the elector of Brandenburg, this prince appointed him his resident at the court of France, about 1626; and he preserved this post two and thirty years, that is, till 1658. Then he fell into disgrace with cardinal Mazarin, who did not love him upon many accounts, and particularly for his attachment to the house of Condé. The cardinal accused him of having sent secret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom: but, before

fore he set out. he was seized and sent to the Bastille. M. le Tellier wrote at the same time to the elector of Brandenburg, to justify the action; which he did by assuring him, that his minister was an intelligencer in the pay of several princes. However, the year after, 1659, he was set at liberty, and escorted by a guard to Calais; whence he passed over to England, and thence to Holland. There De Witt, the pensionary, received him affectionately, and protected him powerfully: he had indeed been the victim of De Witt, with whom he had holden a secret correspondence, which was discovered by intercepted letters. He reconciled himself afterwards to France, and heartily espoused its interests; whether out of spite to the prince of Orange, or from some other motive; and the count d' Estrades reposed the utmost confidence in him. For the present, the duke of Brunswick-Lunenbourg made him his resident at the Hague; and he was appointed, besides this, secretary-interpreter of the States-General for foreign dispatches.

The ministry of De Witt being charged with great events, the honour of the commonwealth, as well as of the pensionary, required that they should be written; and Wicquefort was pitched on as the properest person for such a work. He wrote this history under the inspection, as well as protection, of the pensionary, who furnished him with such memoirs as he wanted, and had made such a progress as to begin the printing of it; when, being accused of holding secret correspondence with the enemies of the States, he was made prisoner at the Hague in March, 1765; and, Nov following, condemned to perpetual imprisonment, and to the forfeiture of all his effects. His son published this sentence in Germany the year after, with remarks, which he addressed to the plenipotentiaries assembled then at Nimeguen to treat of peace: but these powers did not think proper to meddle with the affair. Wicquefort amused himself with continuing his history of the United Provinces; which he interspersed, as was natural for a man in his situation, with satirical strokes, not only against the prince of Orange, whom he personally hated, but also against the government and the court of justice, who had condemned him. This work was published at the Hague in 1719, with this title: "*L'Histoire des Provinces Unies des Pays-Bas, depuis le parfait établissement de cet Etat par la Paix de Munster*:" it contains 1174 pages in folio, 246 of which were printed off when the author was thrown into prison.

He continued under restraint till 1679, and then contrived to escape by the assistance of one of his daughters, who ran the risk of her own liberty in order to procure his. By exchanging

exchanging clothes with the lady, he went out, and took refuge at the court of the duke of Zell; from which he withdrew in 1681, disgusted, because that prince would not act with more zeal in getting his sentence reversed at the Hague. It is not known what became of him after; but he is said to have died in 1682. His "*L'Ambassadeur & ses Fonctions*," printed at the Hague, 1681, in 2 vols. 4to, is his principal work. He published, in 1677, during his imprisonment, "*Mémoires touchant les Ambassadeurs & les Ministres publics*." He translated some books of travels from the German into French; and also from the Spanish, "*L'Ambassade de D. Garcias de Silva Figueroa en Perse, contenant la Politique de ce grand Empire, &c.*" These works, which Wicquefort was at the pains to translate, are said to contain many curious and interesting things.

WIDA (HERMAN DE), memorable for his attempts to reform the abuses of the church of Rome, in concert with Luther, Melancthon, Bucer, and others. He was elected archbishop of Cologne in 1515, but was forced to resign in 1547, and died in 1552. His plan of reformation was nearer the Church of England than the Protestants of Germany.

WILD (HENRY), a tailor, who, from an extraordinary love of study, became a professor of languages. He was born in the city of Norwich, where he was educated at a grammar-school till he was almost qualified for the university; but his friends, wanting fortune and interest to maintain him there, bound him apprentice to a tailor, with whom he served seven years, and afterwards worked seven years more as a journeyman. About the end of the last seven years, he was seized with a fever and ague, which continued with him two or three years, and at last reduced him so low as to disable him from working at his trade. In this situation he amused himself with some old books of controversial divinity, wherein he found great stress laid on the Hebrew original of several texts of scripture; and, though he had almost lost the learning he had obtained at school, his strong desire of knowledge excited him to attempt to make himself master of that language. He was at first obliged to make use of an English Hebrew grammar and lexicon; but, by degrees, recovered the knowledge of the Latin tongue, which he had learned at school. On the recovery of his health, he divided his time between the business of his profession and his studies, which last employed the greatest part of his nights. Thus, self-taught, and assisted only by his great genius, he, by dint of continual application, added to the knowledge of the Hebrew that of all or most of the oriental languages, but still laboured in obscurity, till at length he was accidentally discovered. The worthy
Dr.

Dr. Prideaux, dean of Norwich, being offered some Arabic manuscripts in parchment, by a bookseller of that city, thinking, perhaps, that the price demanded for them was too great, declined buying them; but, soon after, Mr. Wild hearing of them, purchased them; and the dean, on calling at the shop and enquiring for the manuscripts, was informed of their being sold. Chagrined at this disappointment, he asked of the bookseller the name and profession of the person who had bought them; and, being told he was a tailor, he bad him instantly to run and fetch them, if they were not cut in pieces to make measures: but he was soon relieved from his fears by Mr. Wild's appearance with the manuscripts, though, on the dean's enquiring whether he would part with them, he answered in the negative. The dean then asked hastily what he did with them: he replied, that he read them. He was desired to read them, which he did. He was then bid to render a passage or two into English, which he readily performed, and with great exactness. Amazed at this, the dean, partly at his own expence, and partly by a subscription raised among persons whose inclinations led them to this kind of knowledge, sent him to Oxford; where, though he was never a member of the university, he was by the dean's interest admitted into the Bodleian library, and employed for some years in translating, or making extracts out of, Oriental manuscripts, and thus bade adieu to his needle. At Oxford, he was known by the name of the Arabian tailor. He constantly attended the library all the hours it was open, and, when it was shut, employed most of his leisure-time in teaching the Oriental languages to young gentlemen, at the pitiful price of half a guinea a lesson, except for the Arabic, for which he had a guinea, and his subscriptions for teaching amounted to no more than 20 or 30*l.* a year. Unhappily for him, the branch of learning in which he excelled was cultivated but by few; and the reverend Mr. Gagnier, a Frenchman, skilled in the Oriental tongues, was in possession of all the favours the university could bestow in this way, being recommended by the heads of colleges to instruct young gentlemen, and employed by the professors of those languages to read public lectures in their absence.

Mr. Wild's person was thin and meagre, and his stature moderately tall. He had an extraordinary memory; and, as his pupils frequently invited him to spend an evening with them, he would often entertain them with long and curious details out of the Roman, Greek, and Arabic, histories. His morals were good; he was addicted to no vice, but was sober, temperate, modest, and diffident of himself, without the least tincture of vanity. About the year 1720, he removed to London,

don, where he spent the remainder of his life under the patronage of Dr. Mead. In 1734, a short time after his death, was published his Translation from the Arabic of "Mahomet's Journey to Heaven," which is the only piece of his that was ever printed.

WILDE (WILLIAM). He was recorder of London in 1659; was created a baronet of England, Sept. 13, 1760; appointed King's Serjeant, Nov. 10, 1661; and made one of the justices of the court of Common-Pleas, April 16, 1668; and made justice of the court of King's-Bench, Jan. 21, 1672.

He published "Yelverton's Reports," folio, 1674, and died Nov. 23, 1679. The title has been some time extinct.

WILKES (THOMAS), an Augustinian canon, regular of Osney near Oxford, author of a "History of England from William I. to the end of the reign of Edward I" the times he lived in; besides some Latin tracts mentioned by Pits in "Illust. Angl. Script.

WILDMAN (MAJOR JOHN) was bred at the university of Cambridge. His natural propensity led him to enter into the service of Oliver Cromwell. He preached, prayed, and wrote, and was one of Harrington's club, where he appeared to advantage as a politician; but, perceiving the aim of Cromwell's ambition, he turned the whole force of his pen against him, and was imprisoned; his papers were seized; and, to the general surprize of all men, he was set at liberty, when they were in the highest expectation of his execution. Afterwards, he was employed in secret services, and his pen was of more utility than his sword.

WILKINS (JOHN), a most ingenious and learned English bishop, was the son of Mr. Walter Wilkins, citizen and goldsmith of Oxford, and was born in 1614, at Fawlfey, near Daventry, in Northamptonshire, in the house of his mother's father, the celebrated dissenter Mr. John Dod. He was taught his Latin and Greek by Edward Sylvester, a noted man, who kept a private school in the parish of All-Saints in Oxford; and his proficiency was such, that at thirteen he entered a student of New Inn in 1627. He made no long stay there, but was removed to Magdalen-Hall, and there took the degrees in arts. He afterwards entered into orders; and was first chaplain to William lord Say, and then to Charles count Palatine of the Rhine, and prince elector of the empire, with whom he continued some time. Upon the breaking out of the civil war, he joined with the parliament, and took the solemn league and covenant. He was afterwards made warden of Wadham-college by the committee of parliament, appointed for reforming the university; and, being created bachelor of divinity

divinity the 12th of April, 1648, was the day following put into possession of his wardenship. Next year he was created D.D. and about that time took the engagement then enjoined by the powers in being. In 1656, he married Robina, the widow of Peter French, formerly canon of Christ-church, and sister to Oliver Cromwell, then lord-protector of England: which marriage, being contrary to the statutes of Wadham-college, because they prohibit the warden from marrying, he procured a dispensation from Oliver, to retain the wardenship notwithstanding. In 1659, he was by Richard Cromwell made master of Trinity-college in Cambridge; but ejected thence the year following upon the Restoration. Then he became preacher to the honourable society of Gray's Inn, and rector of St. Lawrence-Jewry, London, upon the promotion of Dr. Seth Ward to the bishopric of Exeter. About this time, he became a member of the Royal Society, was chosen of their council, and proved one of their most eminent members. Soon after this, he was made dean of Rippon; and, in 1668, bishop of Chester, Dr. Tillotson, who had married his daughter-in-law, preaching his consecration-sermon. Wood and Burnet both inform us, that he obtained this bishopric by the interest of Villiers duke of Buckingham; and the latter adds, that it was no small prejudice against him to be raised by so ill a man. Dr. Walter Pope observes, that Wilkins, for some time after the Restoration, was out of favour both at Whitehall and Lambeth, on account of his marriage with Oliver Cromwell's sister; and that abp. Sheldon, who then disposed of almost all ecclesiastical preferments; opposed his promotion; that, however, when bishop Ward introduced him afterwards to the archbishop, he was very obligingly received, and treated kindly by him ever after. He did not enjoy his preferment long; for, he died of the stone, at Dr. Tillotson's house, in Chancery-lane, London, Nov. 19, 1672. He was buried in the chancel of the church of St. Lawrence Jewry; and his funeral-sermon was preached by Dr. William Lloyd, then dean of Bangor, who, although Wilkins had been abused and vilified perhaps beyond any man of his time, thought it no shame to say every thing that was good of him. Wood also, as different as his complexion and principles were from those of Wilkins, has been candid enough to give him the following character: "He was," says he, "a person endowed with rare gifts; he was a noted theologist and preacher, a curious critic in several matters, an excellent mathematician and experimentist, and one as well seen in mechanisms and new philosophy, of which he was a great promoter, as any man of his time. He also highly advanced the study and perfecting of astronomy, both

at Oxford while he was warden of Wadham-college, and at London while he was Fellow of the Royal Society; and I cannot say that there was any thing deficient in him but a constant mind and settled principles."

Wilkins had two principles in his nature, which made him very obnoxious to the churchmen, from whose leaders the prejudices against him principally flowed: first, he avowed moderation, and was kindly affected towards dissenters, for a comprehension of whom he openly and earnestly contended: secondly, he thought it right and reasonable to submit to the powers in being, be those powers who they would, or let them be established how they would. And this making him as ready to swear allegiance to Charles II, after he was restored to the crown, as to the usurpers, while they prevailed, he was charged with being various and unsteady in his principles; with having no principles at all, with Hobbism, and every thing that is bad. Yet the greatest and best qualities are ascribed to him, if not unanimously, at least by many so eminent and good men, that one cannot help concluding him to have been a most excellent person. Dr. Tillotson, in the preface to some "Sermons of Bishop Wilkins," published by him in 1682, animadverts upon a slight and unjust character, as he thinks it is, given of the bishop in Mr. Wood's "*Historia & Antiquitates Universitatis Oxoniensis*;" "whether by the author," says he, "or by some other hand, I am not curious to know:" and concludes his animadversions in the following words: "Upon the whole, it hath often been no small matter of wonder to me, whence it should come to pass, that so great a man, and so great a lover of mankind, who was so highly valued and revered by all that knew him, should yet have the hard fate to fall under the heavy displeasure and censure of those who knew him not; and that he, who never did any thing to make himself one personal enemy, should have the ill fortune to have so many. I think I may truly say, that there are or have been very few in this age and nation so well known, and so greatly esteemed and favoured, by so many persons of high rank and quality, and of singular worth and eminence in all the learned professions, as our author was. And this surely cannot be denied him, it is so well known to many worthy persons yet living, and hath been so often acknowledged even by his enemies, that, in the late times of confusion, almost all that was preserved and kept up, of ingenuity and good learning, of good order and government in the university of Oxford, was chiefly owing to his prudent conduct and encouragement: which consideration alone, had there been no other, might have prevailed with some there to have treated his memory with at least common kindness and respect." The other hand,

Dr.

Dr. Tillotson mentions, was Dr. Fell, the dean of Christ-Church, and under whose inspection Wood's "*Athenæ Oxonienses*" was translated into Latin; and who, among other alterations without the privity of that compiler, was supposed to insert the poor diminishing character of bishop Wilkins, to be found in the Latin version. Burnet, in his life of Sir Matthew Hale, printed in 1682, declares of Wilkins, that "He was a man of as great a mind, as true a judgement, as eminent virtues, and of as good a soul, as any he ever knew;" and in his "*History*" he says, that, though "he married Cromwell's sister, yet he made no other use of that alliance but to do good offices, and to cover the university of Oxford from the fumes of Owen and Goodwin. At Cambridge he joined with those who studied to propagate better thoughts, to take men off from being in parties, or from narrow notions, from superstitious conceits, and fierceness about opinions. He was also a great observer and promoter of experimental philosophy, which was then a new thing, and much looked after. He was naturally ambitious, but was the wisest clergyman I ever knew. He was a lover of mankind, and had a delight in doing good." The historian mentions afterwards another quality Wilkins possessed in a supreme degree, and which it was well for him he did, since he had great occasion for the use of it: and that was, says he, "a courage, which could stand against a current, and against all the reproaches with which ill-natured clergymen studied to load him."

We will conclude our account of this extraordinary person with making mention of his works; which are all of them very ingenious and learned, and many of them particularly curious and entertaining. His first publication was in 1638, when he was only twenty-four years of age, of a piece, intitled, "*The Discovery of a new World; or, a Discourse tending to prove, that it is probable there may be another habitable World in the Moon; with a Discourse concerning the possibility of a passage thither,*" in 8vo. Two years after, in 1640, came out another piece of the same nature, "*A Discourse concerning a new Planet: tending to prove, that 'tis probable our Earth is one of the Planets,*" in 8vo. His name was not put to either of these works; but they were so well known to be his, that Langrenus, in his map of the moon, dedicated to the king of Spain, calls one of the lunar spots after Wilkins's name. His third piece, in 1641, is intitled, "*Mercury; or, the secret and swift Messenger; shewing, how a Man may with privacy and speed communicate his Thoughts to a Friend at any Distance,*" in 8vo. His fourth, in 1648, "*Mathematical Magic; or, the Wonders that may be performed by Mechanical Geometry,*" in 8vo.

All

All these pieces were published entire in one volume 8vo, in 1708, under the title of "The Mathematical and Philosophical Works of the Right Reverend John Wilkins," &c. with a print of the author and general title-page handsomely engraven, and an account of his life and writings. To this collection is also subjoined an abstract of a larger work, printed in 1668, folio, and intituled, "An Essay towards a Real Character and a Philosophical Language." These are his mathematical and philosophical works: his theological are, 1. "Ecclesiastes; or, a Discourse of the Gift of Preaching, as it falls under the Rules of Art," 1646. This no doubt was written with a view to reform the prevailing cant of the times he lived in; for no man was ever farther from canting than Wilkins. 2. "Discourse concerning the Beauty of Providence, in all the rugged Passages of it, 1649." 3. "Discourse concerning the Gift of Prayer, shewing what it is, wherein it consists, and how far it is attainable by industry," &c. 1653. This was against enthusiasm and fanaticism. These were published in his life-time; after his death, in 1675, Tillotson published two other of his works: 4. "Sermons preached on several Occasions;" and, 5. "Of the Principles and Duties of Natural Religion:" both in 8vo. Tillotson tells us, in the preface to the latter, that "the first twelve chapters were written out for the press in his life-time; and that the remainder hath been gathered and made up out of his papers."

WILKINS (DAVID), F. S. A. was appointed keeper of the archiepiscopal library at Lambeth, about 1715, by Archbishop Wake, and drew up a very curious catalogue of all the MSS. and printed books in that valuable library in his time, which remains there to this day. This catalogue he published in 1718; when resigning that office, the archbishop appointed for his successor John Henry Ott, born in the Canton of Zurich, where his father resided, from whom his Grace had received many civilities in the younger part of life [A]. As a reward for his industry and learning, Archbishop Wake gave him the following preferments. He was collated to the rectory of Mongham Parva, April 30, 1716; and to that of Great

[A] Mr. Ott having many children, archbishop Wake, when he came to the fee, remembering his former kindness, appointed this John Henry his librarian; ordained him deacon and priest, and collated him, June 26, 1721, to the rectory of Blackmanston, Kent; July 28, 1722, to that of East Horseleigh, Surry; Dec. 15, 1722, to the vicarage of Bexhill, Sussex (an option);

March 9, 1722-3, to a prebend of Litchfield (an option); Sept 21, 1728, appointed him one of the six preachers in Canterbury Cathedral; and, Nov. 16, 1730, a prebendary of Peterborough. He continued librarian till archbishop Wake's death; and understood coins and medals (of which he had a good collection) extremely well.

Chart, Aug. 20, 1719, being then D.D.; to the rectory of Hadleigh. Nov. 17, 1719; instituted chaplain to his Grace Nov. 24, 1719; collated to the rectory of Monks Eleigh, Nov. 25, 1719; appointed his Grace's Commissary of the deanry of Bocking, jointly and severally with W. Beauvoir, rector of Bocking, Nov. 25, 1719; collated to a prebend of Canterbury, Dec. 27, 1720; presented to his Grace's option of the archdeaconry of Suffolk, May 16, 1724. He published, 1. "Novum Testamentum Copticum, Oxon. 1716," 4to. 2. A fine edition of "Leges Anglo-Saxonicæ ecclesiasticæ & civiles; accedunt Leges Edvardi Latinæ, Gulielmi Conquestoris Gallo-Normannicæ, & Henrici I. Latinæ; subiungitur Domini Henr. Spelmanni Codex Legum Veterum Statutorum Regni Angliæ, quæ ab ingressu Gulielmi I. usque ad annum nonum Henr. III. edita sunt, Toti operi præmittitur Dissertatio Epistolaris admodum Rev. Domini Gulielmi Nicolsoni Episcopi Derrensis de jure feudali veterum Saxonum. Cum Codd. MSS. contulit, notas, versionem & glossarium adjecit David Wilkins, S. T. P. Canonicus Cantuariensis, Reverendissimo in Christo Patri ac Domino Domino Gulielmo Divina Providentia Archiepiscopo Cantuariensi, &c. &c. a sacris domesticis & Biblioth. Lond. 1721," folio. 3. A splendid edition of "Selden's Works, 1726," 3 vols. folio. 4. "Pentateuchus Copticus, Lond. 1731," 4to. 5. "Concilia Magnæ Britannicæ & Hiberniæ, à Synodo Verolamiensi A. D. CCCCXLVI, ad Londinensem A. D. CCCCXCVII: accedunt Constitutiones & alia ad Historiam Ecclesiæ Anglicanæ spectantia à Davide Wilkins, S. T. P. Archidiacono Suffolciensi, & Canonico Cantuariensi, collecta," four volumes, folio. He died Aug. 6, 1740, aged 62.—Dr. Wilkins's "Præfatio Historiam literariam Britannorum ante Cæsaris adventum, Bibliothecæ hujus Schema, Bottonum Buriensem, aliaque scitu non indigna complectens," was prefixed to Bishop Tanner's "Bibliotheca Britannico-Hibernica, 1748."

WILKINSON (HENRY), commonly called DEAN HARRY, was born in the West riding of Yorkshire in 1616. He received his education at Magdalen-Hall in Oxford, of which place he afterwards became master or dean. When the civil wars broke out, he joined the parliament, and took the covenant. When Oxford was surrendered to the parliament, he was appointed professor of moral philosophy, which place he enjoyed till 1662, when he was ejected for non-conformity.

Besides several Latin pieces, he published a great many English sermons; "The Doctrine of Contentment;" "Character of a sincere Heart." But his "Prælectiones Morales," which he read in the Moral Philosophy school, remain yet in

manuscript, in Magdalen-Hall library. He died at Great-Connard, near Sudbury, in Suffolk, May 13, 1690.

WILLIAMS (Sir CHARLES HANBURY) was the second son of John Hanbury, Esq. a South-Sea Director. In 1735, he was chosen member for the county of Monmouth, and was re-elected in 1739, on being appointed pay-master of the marine regiments, and again at the general election in 1741. On the 20th of October 1744, he was installed a knight of the Bath, and in 1746 appointed minister to the court of Berlin. He continued in that situation until the 9th of May 1749, when he was named envoy extraordinary and plenipotentiary to the same court. In 1754, he represented the borough of Leominster; and, about that time, went ambassador to the court of Russia. He acquitted himself in his several employments abroad with considerable abilities; but, falling into an ill state of health, he returned to England, and died the 2d of November 1759. He was author of various poems, which however were more remarkable for their ease and vivacity, than either for their moral tendency or elegance of composition.

WILLIAMS (JOHN), an English prelate of great abilities and very distinguished character, was the youngest son of Edward Williams, Esq. of Aber-Conway in Caernarvonshire, in Wales, where he was born the 25th of March 1582. He was educated at the public school at Ruthin, and at sixteen years of age admitted at St. John's college in Cambridge. His natural parts were very uncommon, and his application still more so; for he was of so singular and happy a constitution, that from his youth upwards he never required more than three hours sleep out of the twenty-four to keep him in perfect health. He took the degrees in arts, and was made fellow of his college; yet this first piece of preferment was obtained by way of mandamus from James I. His manner of studying had something particular in it. He used to allot one month to a certain province, esteeming variety almost as refreshing as cessation from labour; at the end of which, he would take up some other matter, and so on, till he came round to his former courses. This method he observed, especially in his theological studies; and he found his account in it. He was also an exact philosopher, as well as an able divine, and admirably versed in all branches of literature.

He was not, however, so much distinguished for his learning as for his dexterity and skill in business. When he was no more than five and twenty, he was employed by the college in some concerns of theirs; on which occasions he was sometimes admitted to speak before archbishop Bangroft, who was exceedingly taken with his engaging wit and decent be-

haviour. Another time he was deputed, by the masters and fellows of his college, their agent to court, to petition the king for a mortmain, as an increase of their maintenance; when he succeeded in his suit, and was taken particular notice of by the king; for, there was something in him which his majesty liked so well, that he told him of it long after when he came to be his principal officer. He entered into orders in his twenty-seventh year; and took a small living, which lay beyond St. Edmund's-Bury, upon the confines of Norfolk. In 1611, he was instituted to the rectory of Grafton Regis in Northamptonshire, at the king's presentation; and the same year was recommended to the lord-chancellor Egerton for his chaplain, but obtained leave of the chancellor to continue one year longer at Cambridge, in order to serve the office of proctor of the university. In 1612, he was instituted to the rectory of Grafton-Underwood in Northamptonshire, at the presentation of Edward earl of Worcester, and the same year took a bachelor of divinity's degree. In 1613, he was made præcentor of Lincoln; rector of Waldgrave in Northamptonshire in 1614; and between that year and 1617 was collated to a prebend and residentiaryship in the church of Lincoln, to prebends in those of Peterborough, Hereford, and St. David's, besides a sinecure in North Wales.

The chancellor Egerton, dying the 15th of March 1616-17, gave Williams some books and papers, all written with his own hand. His lordship, upon the day of his death, called Williams to him, and told him, "that, if he wanted money, he would leave him such a legacy in his will as should enable him to begin the world like a gentleman." "Sir," says Williams, "I kiss your hands: you have filled my cup full: I am far from want, unless it be of your lordship's directions how to live in the world if I survive you." "Well," said the chancellor, "I know you are an expert workman: take these tools to work with: they are the best I have;" and so gave him the books and papers. Bishop Hacket says, that he saw the notes: and that they were collections for the well-ordering the high court of parliament, the court of chancery, the star-chamber, and the council-board: so that he had a good stock to set up with; and Hacket does not doubt but the marrow of his politics was drawn from chancellor Egerton's papers.

When Sir Francis Bacon was made lord keeper, he offered to continue Williams his chaplain; who, however, declining it, was made a justice of the peace by his lordship for the county of Northampton. He was made king's chaplain at the same time, and had orders to attend his majesty in his northern progress, which was to begin soon after; but the

bishop

bishop of Winchester got leave for him to stay and to take his doctor's degree, for the sake of giving entertainment to Marco Antonio de Dominis, archbishop of Spalato, who was lately come to England, and designed to be at Cambridge the commencement following. The questions which he maintained for his degree were, "*Supremus magistratus non est excommunicabilis*," and "*Subductio calicis est mutilatio sacramenti & sacerdotii*." In 1619, he preached before the king on Matth. ii. 8, and printed his sermon by his majesty's order. The same year, he was collated to the deanery of Salisbury; and the year after removed to the deanery of Westminster. He obtained this preferment by the interest of the marquis of Buckingham, whom for some time he neglected to court, says bishop Hacket, for two reasons; first, because he mightily suspected the continuance of the marquis in favour at court; secondly, because he saw that the marquis was very apt suddenly to look cloudy upon his creatures, as if he had raised them up on purpose to cast them down. However, once, when the doctor was attending the king, in the absence of the marquis, his majesty asked him abruptly, and without any relation to the discourse then in hand, "When he was at Buckingham?" "Sir," said the doctor, "I have had no business to resort to his lordship." "But," replied the king, "wheresoever he is, you must go to him about my business;" which he accordingly did, and the marquis received him courteously. He took this as an hint from the king to frequent the marquis; to whom he was afterwards serviceable in furthering his marriage with the great heiress, the earl of Rutland's daughter. He reclaimed her ladyship from the errors of the Church of Rome to the faith and profession of the Church of England; in order to which, he drew up the elements of the true religion for her use, and printed twenty copies of it with no name, only, "By an old prebend of Westminster."

The lord chancellor Bacon being removed from his office in May 1621, Williams was made lord-keeper of the great seal of England, the 10th of July following; and the same month bishop of Lincoln, with the deanery of Westminster, and the rectory of Waldgrave, in commendam. When the great seal was brought the king from lord Bacon, his majesty was overheard by some near him to say, upon the delivery of it to him, "Now by my soule, I am pained at the heart where to bestow this; for, as to my lawyers, I thinke they be all knaves." Williams attended king James at his death, and preached his funeral-sermon, on 2 Chron. ix. 29, 30, 31, which was afterwards printed. That king had promised to confer upon him the archbishopric of York at the next vacancy; but his

lordship's conduct in many points not being agreeable to the duke of Buckingham, he was removed by Charles I. from his post of lord-keeper, Oct. 1626. He was ordered also not to appear in parliament, but refused to comply with that order, and promoted the petition of right. Afterwards, upon some informations brought against him in the star-chamber, by the contrivance and management of Laud, he was fined 10,000*l.* to the king, to suffer imprisonment during his majesty's pleasure, and to be suspended by the high commission-court from all his dignities, offices, and functions. There was a settled misunderstanding between Williams and Laud; the latter looking upon Williams as a man who gave encouragement to the Puritans, and was cool with respect to church-discipline; while, on the other hand, Williams took Laud to be a favourer of the Papists. Williams continued in the Tower three years and a half; and, when the parliament met in November 1640, petitioned the king, by the queen's mediation, for his enlargement, and that he might have his writ sent him as a peer to sit in parliament: but the lord-keeper Finch and archbishop Laud opposed this request, and prevailed with the king to refuse it. However, about a fortnight after, the house of lords sent the usher of the black rod, to demand the bishop of Lincoln from the lieutenant of the Tower: upon which he was brought to the parliament-house, and took his seat among his brethren. When, after this, some were set on to try how he stood affected to his prosecutors, he answered, that "if they had no worse foes than him, they might fear no harm; and that he saluted them with the charity of a bishop." And now the king, understanding with what courage and temper he had behaved himself under his misfortunes, was pleased to be reconciled to him; and commanded all orders, filed or kept in any court or registry upon the former informations against him, to be taken off, razed, and cancelled, that nothing might stand upon record to his disadvantage.

When the earl of Strafford came to be impeached in parliament, Williams defended the rights of the bishops, in a very significant speech, to vote in case of blood, as Hacket relates; but lord Clarendon relates just the contrary. He says, that this bishop, without communicating with any of his brethren, very frankly declared his opinion, that "they ought not to be present; and offered, not only in his own name, but for the rest of the bishops, to withdraw always when that business was entered upon:" and so, adds the noble historian, betrayed a fundamental right of the whole order, to the great prejudice of the king, and to the taking away the life of that person, who could not otherwise have suffered.

Shortly

Shortly after, when the king declared, that he neither would, nor could in conscience, give his royal assent to that act of attainder; and when the tumults came about the court with noise and clamour for justice; the lord Say desired the king to confer with his bishops for the satisfaction of his conscience, and with bishop Williams in particular, who told him, says lord Clarendon, that "he must consider, that as he had a private capacity and a public, so he had a public conscience as well as a private: that though his private conscience, as a man, would not permit him to do an act contrary to his own understanding, judgement, and conscience, yet his public conscience as a king, which obliged him to do all things for the good of his people, and to preserve his kingdom in peace for himself and his posterity, would not only permit him to do that, but even oblige and require him; that he saw in what commotion the people were; that his own life, and that of the queen and the royal issue, might probably be sacrificed to that fury: and it would be very strange, if his conscience should prefer the right of one single private person, how innocent soever, before all those other lives and the preservation of the kingdom. This," continues lord Clarendon, "was the argumentation of that unhappy casuist, who truly, it may be, did believe himself:" yet he reveals another anecdote, which shews, at least if true, that bishop Williams could have no favourable intentions towards the unfortunate earl of Strafford. It had once been mentioned to the bishop, when he was out at court, whether by authority or no was not known, says the historian, that "his peace should be made there, if he would resign his bishopric and deanery of Westminster, and take a good bishopric in Ireland:" which he positively refused, and said, "he had much to do to defend himself against the archbishop (Laud) here; but, if he was in Ireland, there was a man (meaning the earl of Strafford) who would cut off his head within one month."

In 1641, he was advanced to the archbishopric of York; and the same year opposed, in a long speech, the bill for depriving the bishops of their seats in the house of lords; which had this effect, that it laid the bill asleep for five months. Then the mob flocked about the parliament-house, crying out, "No bishops, no bishops;" and insulted the prelates, as they passed to the house. Williams was one of the bishops who was most rudely treated by the rabble; his person was assaulted, and his robes torn from his back. Upon this, he returned to his house, the deanery of Westminster; and sending for all the bishops then in the town, who were in number twelve, proposed, as absolutely necessary, that "they might unanimously and presently prepare a

protestation, to send to the house, against the force that was used upon them; and against all the acts which were or should be done during the time that they should by force be kept from doing their duties in the house;" and immediately, having pen and ink ready, himself prepared a protestation, which was sent. But the politic bishop Williams is here represented to have been transported by passion into impolitic measures; for, no sooner was this protestation communicated to the house than the governing lords manifested a great satisfaction in it; some of them saying, that "*digitus Dei* to bring that to pass, which they could not otherwise have compassed:" and, without ever declaring any judgement or opinion of their own upon it, sent to desire a conference with the commons, who presently joined with them in accusing the protesters of high treason, and sending them all to the Tower; where they continued till the bill for putting them out of the house was passed, which was not till many months after. Lord Clarendon says, there was only one gentleman in the house of commons that spoke in the behalf of these too-impetuous prelates; who said, among other things, that "he did not believe they were guilty of high treason, but that they were stark-mad, and therefore desired they might be sent to Bedlam."

June 1642, the king being at York, our archbishop was enthroned in person in his own cathedral, but, soon after the king had left York, which was in July following, was obliged to leave it too; the younger Hotham, who was coming thither with his forces, having sworn solemnly to seize and kill him, for some opprobrious words spoken of him concerning his usage of the king at Hull. He retired to Aber Conway, and fortified Conway-castle for the king; which so pleased his majesty, that by a letter, Oxford Aug. the 1st, 1643, the king "heartily desired him to go on with that work, assuring him, that, whatever moneys he should lay out upon the fortification of the said castle should be repayed unto him before the custody thereof should be put into any other hand than his own, or such as he should command." By virtue of a warrant, Jan. 2, 1643-4, the archbishop deposes his nephew William Hooks, Esq. to have the custody of this castle; and, some time after being sent for, set out to attend the king at Oxford, whom he is said to have cautioned particularly against Cromwell, who, "though then of but mean rank and use in the army, yet would be sure to rise higher. I knew him," says he, "at Buckden; but never knew his religion. He was a common spokesman for sectaries, and maintained their part with stubbornness. He never discoursed as if he were pleased with your majesty and your great

great officers; indeed he loves none that are more than his equals. Your majesty did him but justice in repulsing a petition put up by him against Sir Thomas Steward, of the Isle of Ely; but he takes them all for his enemies, that would not let him undo his best friend; and, above all that live, I think he is *injuriarum persequentissimus*, as Portius Latro said of Catiline. He talks openly, that it is fit some should act more vigorously against your forces, and bring your person into the power of the parliament. He cannot give a good word of his general the earl of Essex; because, he says, the earl is but half an enemy to your majesty, and hath done you more favour than harm. His fortunes are broken, that it is impossible for him to subsist, much less to be what he aspires to, but by your majesty's bounty, or by the ruin of us all, and a common confusion; as one said, '*Lentulus salva republica salvus esse non potuit.*' In short, every beast hath some evil properties; but Cromwell hath the properties of all evil beasts. My humble motion is, either that you would win him to you by promises of fair treatment, or catch him by some stratagem, and cut him off."

After some stay at Oxford, he returned to his own country, having received a fresh charge from his majesty to take care of all North Wales, but especially of Conway castle, in which the people of the country had obtained leave of the archbishop to lay up all their valuables. A year after this, Sir John Owen, a colonel for the king, marching that way after a defeat, obtained of prince Rupert to be substituted under his hand commander of the castle; and so surprising it by force entered it, notwithstanding it was before given to the bishop under the king's own signet, to possess it quietly, till the charges he had been at should be refunded him, which as yet had never been offered. The archbishop's remonstrances at court meeting with no success, he being joined by the country-people, whose properties were detained in the castle, and assisted by one colonel Mitton, who was a zealous man for the parliament, forced open the gates, and entered it. The archbishop did not join the colonel with any intention to prejudice his majesty's service, but agreed to put him into the castle, on condition that every proprietary may possess his own, which the colonel saw performed.

After the king was beheaded, the Archbishop spent his days in sorrow, study, and devotion; and is said to have risen constantly every night out of his bed at midnight, and to have prayed for a quarter of an hour on his bare knees, without any thing but his shirt and waistcoat on. He lived not much above a year after, dying the 25th of March 1650: he was buried in Llandegay church, where a monument was erected

erected to him by his nephew and heir Sir Griffith Williams. Besides several sermons, he published a book against archbishop Laud's innovations in church-matters and religious ceremonies, with this title, "The Holy Table, Name, and Thing, more antiently, properly, and literally, used under the New Testament, than that of Altar. Written long ago by a minister in Lincolnshire, in answer to D. Coal, a judicious divine of queen Marie's dayes. Printed for the diocese of Lincoln, 1637;" in 4to. Lord Clarendon, though far from being favourable to this prelate, yet represents this "book so full of good learning, and that learning so closely and solidly applied, though it abounded with too many light expressions, that it gained him reputation enough to be able to do hurt; and shewed, that in his retirement he had spent his time with his books very profitably. He used all the wit and all the malice he could, to awaken the people to a jealousy of these agitations, and innovations in the exercise of religion; not without insinuations that it aimed at greater alterations, for which he knew the people would quickly find a name: and he was ambitious to have it believed, that the archbishop was his greatest enemy, for his having constantly opposed his rising to any government in the church, as a man whose hot and hasty spirit he had long known."

In the mean time, there have not been wanting those, who, without disguising his infirmities, have set archbishop Williams in a better light than we find him represented by the earl of Clarendon, who seems by no means to have loved the man. Arthur Wilson tells us, that, "though he was composed of many grains of good learning, yet the height of his spirit, I will not say pride, made him odious even to those that raised him; haply because they could not attain to those ends by him, that they required of him. But being of a comely and stately presence, and that animated with a great mind, made him appear very proud to the vulgar eye; but that very temper raised him to aim at great things, which he affected: for the old ruinous body of the abbey-church at Westminster was new clothed by him; the fair and beautiful library of St. John's in Cambridge was a pile of his erection; and a very complete chapel built by him at Lincoln-college in Oxford, merely for the name of Lincoln, having no interest in nor relation to that university.—But that which heightened him most in the opinion of those that knew him best was his bountiful mind to men in want; being a great patron to support, where there was merit that wanted supply: but these great actions were not publicly visible: those were more apparent that were looked on with envious, rather than with emulous, eyes.

Hacket likewise observes, that he was a man of great hospitality, charity, and generosity; especially to gentlemen of narrow fortunes, and poor scholars in both universities: so that his disbursements this way every year amounted to 1000, or sometimes 1200*l*. Hacket had reason to know his private character; for he was his chaplain,

WILLIAMS (ANNA) was the daughter of a surgeon and physician in South Wales, where she was born in 1706. Her father, Zachariah Williams, during his residence in Wales, imagined that he had discovered, by a kind of intuitive penetration, what had escaped the rest of mankind. He fancied, that he had been fortunate enough to ascertain the longitude by magnetism, and that the variations of the needle were equal, at equal distances, East and West. The idea fired his imagination; and, prompted by ambition, and the hopes of splendid recompence, he determined to leave his business and habitation for the metropolis. Miss Williams accompanied him, and they arrived in London about 1730; but the bright views which had allured him from his profession soon vanished. The rewards which he had promised himself ended in disappointment; and the ill success of his schemes may be inferred from the only recompence which his journey and imagined discovery procured. He was admitted a pensioner at the Charter-house. When Miss Williams first resided in London, she devoted no inconsiderable portion of her time to its various amusements. She visited every object that merited the inspection of a polished and laudably-inquisitive mind, or could attract the attention of a stranger. At a later period of life, she spoke familiarly of these scenes, of which the impression was never erased, though they must, however, have soon lost their allurements. Mr. Williams did not long continue a member of the Charter-house. An infringement of rules, or some other misconduct, obliged him to remove from this asylum of age and poverty. He was now exposed to severe trials, and every succeeding day increased the gloominess of his prospects. In the year 1740, Miss Williams lost her sight by a cataract, which prevented her, in a great measure, from assisting his distresses, and alleviating his sorrows. She still, however, felt her passion for literature equally predominant. She continued the same attention to the neatness of her dress; and, what is more extraordinary, continued still the exercise of her needle; a branch of female accomplishment in which she had before displayed great excellence. During the lowness of her fortune, she worked for herself with nearly as much dexterity and readiness, as if she had not suffered a loss so irreparable. Her powers of conversation retained their former vigour.

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Her mind did not sink under these calamities ; and the natural activity of her disposition animated her to uncommon exertions :

“ Though fallen on evil days ;
 “ On evil days though fallen ;
 “ In darkness, and with dangers compass’d round,
 “ And solitude !”

In 1746, notwithstanding her blindness, she published the “ Life of the emperor Julian, with notes, translated from the French of F. La Bleterie.” In this translation she was assisted by two female friends, whose name was Wilkinson. This book was printed by Bowyer, in whose life, by Nichols; we are informed, that he contributed the advertisement, and wrote the notes, in conjunction with Mr. Clarke and others. The work was revised by Markland and Clarke. It does not appear what pecuniary advantages Miss Williams might derive from this publication. They were probably not very considerable, and afforded only a temporary relief to the misfortunes of her father. About this time; Mr. Williams, who imparted his afflictions to all from whom he hoped consolation or assistance, told his story to Dr. Samuel Johnson ; and, among other aggravations of distress, mentioned his daughter’s blindness. He spoke of her acquirements in such high terms; that Mrs. Johnson, who was then living, expressed a desire of seeing her ; and accordingly she was soon afterwards brought to the Doctor’s house by her father ; and Mrs. Johnson found her possessed of such qualities as recommended her strongly for a friend. As her own state of health, therefore, was weak; and her husband was engaged during the greater part of the day in his studies, she gave Miss Williams a general invitation : a strict intimacy soon took place ; but the enjoyment of their friendship did not continue long. Soon after its commencement, Mrs. Johnson was attended by her new companion in an illness which terminated fatally.

Dr. Johnson still retained his regard for her ; and in 1752, by his recommendation, Mr. Sharp, the surgeon, undertook to perform the operation on Miss Williams’s eyes which is usual in such cases, in hopes of restoring her sight. Her own habitation was not judged convenient for the occasion. She was, therefore, invited to the doctor’s. The surgeon’s skill, however, proved fruitless, as the crystalline humour was not sufficiently inspissated for the needle to take effect. The recovery of her sight was pronounced impossible. After this dreadful sentence, she never left the roof which had received her during the operation. The Doctor’s kindness and conversation

versation soothed her melancholy situation; and her society seemed to alleviate the sorrows which his late loss had occasioned.

When Dr. Johnson, however, changed his residence, she returned to lodgings; and, in 1755, her father published a book, in Italian and English, intituled, "An Account of an Attempt to ascertain the longitude at sea, by an exact Theory of the magnetical Needle."

In 1755, Mrs. Williams's circumstances were rendered more easy by the profits of a benefit-play, granted her by the kindness of Mr. Garrick, from which she received 200*l.* which was placed in the stocks. While Mrs. Williams enjoyed so comfortable an asylum, her life passed in one even tenor. It was chequered by none of those scenes which enliven biography by their variety. The next event of any consequence, in the history of Mrs. Williams, was the publication of a volume of "Miscellanies in Prose and Verse," in the year 1766. Her friends assisted her, in the completion of this book, by several voluntary contributions; and 100*l.* which was laid out in a bridge-bond, was added to her little stock by the liberality of her subscribers. About the year 1766, Dr. Johnson removed from the Temple, where he had lived, for some time, in chambers, to Johnson's Court, Fleet-street, and again invited to his house the worthy friend of Mrs. Johnson. The latter days of Mrs. Williams were now rendered easy and comfortable. Her wants were few, and, to supply them, she made her income sufficient. She still possessed an unalterable friend in Dr. Johnson. Her acquaintance was select rather than numerous. Their society made the infirmities of age less intolerable, and communicated a cheerfulness to her situation, which solitary blindness would otherwise have rendered truly deplorable.

She died at the house of her friend, in Bolt-court, Fleet-street (whither they removed about the year 1775), on the sixth of September, 1783, aged seventy-seven years. She bequeathed all her little effects to a charity, which had been instituted for the education of poor deserted girls, and supported by the voluntary contributions of several ladies.

WILLIAMS (Dr. JOHN), an eminent English divine, was a native of Northamptonshire, and entered in 1651 a commoner of Magdalen-Hall, in the university of Oxford, at the age of about seventeen, and took the degree of bachelor of arts December 14, 1655, and that of master June 11, 1658, about which time he entered into holy orders. He was collated to the rectory of St. Mildred in the Poultry, in the city of London, in September, 1673, and to the prebend
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of Rugmere in the cathedral of St. Paul in September 1683. After the Revolution, he became chaplain to king William and queen Mary, and was preferred to a prebend of Canterbury, and in December 1696 advanced to the bishopric of Chichester, in which died in 1709. He was a considerable writer in the controversies with the Papists and Dissenters; and preached the lectures founded by Mr. Boyle, his sermons on that occasion being published in 1695 in 4to, under the title of "The Characters of divine Revelation."

WILLIAMS (DANIEL) was born at Wrexham in the county of Denbigh, in Wales, about the year 1644. He says of himself, in the preface to his "Defence of Gospel-Truth," "that from five years old he had no employment but his studies; and that by nineteen he was regularly admitted a preacher." He went over to Ireland, and was made chaplain to the countess of Meath, and discharged the pastoral office in the city of Dublin for upwards of twenty years: but, when the troubles broke out in the latter end of king James's reign, he came back to London in 1687, and was much respected by Mr. Baxter (to whom he succeeded in the merchants lecture at Pinner's Hall) and his party, to whom he was very useful.

In 1709, he was created D. D. by diploma from the universities of Edinburgh and Glasgow. He died Jan. 26, 1716. Vide his Life, prefixed to his "Practical Discourses," 2 vol. Lond. 1738.

WILLIAM (DE NANGIUS), a monkish historian of St. Denys, author of two Chronicles; the first, from the beginning of the world to his own times, A. D. 1301. Continued by two monks of the same abbey to 1368. The second is "A Chronicle of the Kings of France," which some take for a supplement to Froissart: and some other tracts, printed by Pithæus in 1596.

WILLIS (THOMAS), an illustrious English physician, was of a reputable family, and born at Great Bedwin, in Wiltshire, in 1621. He was instructed in grammar and classical literature by Mr. Edward Sylvester, a noted schoolmaster in the parish of All-Saints, Oxford; and, in 1636, became a member of Christ-church. He applied himself vigorously to his studies, and took the degrees in arts; that of bachelor in 1639, that of master in 1642. About this time, Oxford being turned into a garrison for the king, he with other scholars bore arms for his majesty, and devoted his leisure-hours to the study of physic; in which faculty he took a bachelor's degree in 1646, when Oxford was surrendered to the parliament. He pursued the business of his profession, and kept Abingdon market. He settled in an house over against Mer-
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ton-college, and appropriated a room in it for divine service, where Mr. John Fell, afterwards dean of Christ-church, whose sister he had married, Mr. John Dolben, afterwards abp. of York, and sometimes Mr. Richard Allestree, afterwards provost of Eton-college, exercised the liturgy and sacraments according to the church of England, and allowed to others the privilege of resorting thither.

In 1660, he was made Sedleian professor of natural philosophy; and the same year took the degree of doctor of physic. Being sent for to most of the people of quality about Oxford, and even at great distances, he visited the lady Keyt in Warwickshire; and is supposed to have been going to her in April 1664, when he discovered, and made experiments upon, the famous medicinal spring at Alstrop, near Brackley. He was one of the first members of the Royal Society, and soon made his name as illustrious by his writings as it was already by his practice. In 1666, after the fire of London, he removed to Westminster, upon an invitation from archbishop Sheldon, and took a house in St. Martin's lane. As he rose early in the morning, that he might be present at divine service, which he constantly frequented before he visited his patients, he procured prayers to be read out of the accustomed times while he lived, and at his death settled a stipend of 20*l*. per annum to continue them. He was a liberal benefactor to the poor wherever he came, having from his early practice allotted part of his profits to charitable uses. He was a fellow of the College of Physicians, and refused the honour of knighthood. He was regular and exact in his hours; and his table was the resort of most of the great men in London. After his settlement there, his only son Thomas falling into a consumption, he sent him to Montpellier in France for the recovery of his health; and it proved successful. His wife also labouring under the same disorder, he offered to leave the town; but she, not suffering him to neglect the means of providing for his family, died in 1670. He died, at his house in St. Martin's, the 11th of November, 1675, and was buried near her in Westminster-abbey. His son Thomas, abovementioned, was born at Oxford in Jan. 1657-8, educated some time in Westminster-school, became a student at Christ-church, and died in 1699. He was buried in Bleckley church, near Fenny-Stratford, the manors of which places his father had purchased of the duke of Buckingham, and which descended to his eldest son Browne Willis of Whaddon-Hall, esq. eminent for his knowledge in antiquities, and of whom some memoirs will be given. To conclude with Dr. Willis, Wood tells us, that "though he was a plain man, a man of no carriage, little discourse, complaisance, or society,

ciety, yet for his deep insight, happy researches in natural and experimental philosophy, anatomy, and chemistry, for his wonderful success and repute in his practice, the natural smoothness, pure elegance, delightful unaffected neatness of Latin style, none scarce hath equalled, much less out-done, him, how great soever. When at any time he is mentioned by authors, as he is very often, it is done in words expressing their highest esteem of his great worth and excellency, and placed still as first in rank among physicians. And, further also, he hath laid a lasting foundation of a body of physic, chiefly on hypotheses of his own framing."

It will be agreed with Wood, that Dr. Willis hath founded a body of physic, chiefly on hypotheses of his own framing; but it will not be agreed, that this foundation is lasting. The truth is, nothing could be more unfortunate than this method of proceeding in Dr. Willis; who, instead of deducing real knowledge from observation and experiment, exercised himself in framing theories. Hence it is, that, while his books shew the greatest ingenuity and learning, very little knowledge is to be drawn from, very little use to be made of, them: and perhaps no writings, which are so admirably executed, and prove such uncommon talents to have been in the writer, were ever so soon laid aside and neglected as the works of Dr. Willis. It is not to be imagined, in the mean time, that there are not many fine, and useful and curious things to be found in the works of this ingenious and able physician; or that he contributed nothing to the promotion of real knowledge: very far otherwise. Dr. Wotton observes, and we presume truly, that Dr. Willis, in his "*Cerebri Anatome*," printed in 1664, "was so very exact, that he traced the medullar substance of the brain through all its insertions into the cortical, and the medulla oblongata; and examined the rise of all the nerves; and went along with them into every part of the body with wonderful curiosity. Hereby not only the brain was demonstrably proved to be the fountain of sense and motion; but also, by the courses of the nerves, the manner how every part of the body conspires with any others, to procure any one particular motion, was clearly shewn; and thereby it was plain, even to sense, that wherever many parts joined at once to cause the same motion, that motion is caused by nerves that go into every one of those parts, which are all struck together. And though Vieussens and du Verney have in many things corrected Dr. Willis's '*Anatomy of the Nerves*,' yet they have strengthened his general hypothesis, even at the time when they discovered his mistakes." A Dutch physician, named Schelhammer, in a book
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"De Auditu" printed at Leyden in 1684, took occasion to animadvert upon a passage in Dr. Willis's book "de Anima Brutorum," printed in 1672; and in such a manner as reflected not only upon his skill, but also upon his integrity. But Dr. Derham observes, "that this is a severe and unjust censure of our truly-famous countryman, a man of known probity, who hath manifested himself to have been as curious and sagacious an anatomist as great a philosopher, and as learned and skilful a physician as any of his censurers; and his reputation for veracity and integrity was no less than any of theirs too."

His works, which are in Latin, have often been printed separately; but were collected and printed in 2 vols. 4to at Geneva in 1676, and at Amsterdam, in 1682, 4to.

WILLIS (BROWNE), LL. D. born Sept. 14, 1682, at Blandford in Dorset, was grandson of Dr. Willis, and eldest son of Thomas Willis, esq. of Bletchley, in Bucks. His mother was daughter of Robert Browne, esq. of Frampton, in Dorsetshire. He had the first part of his education under Mr. Abraham Freestone at Bechampton, whence he was sent to Westminster-school, and at seventeen was admitted a gentleman commoner of Christ-Church, Oxford, under the tuition of the famous geographer Edward Wells, D. D. When he left Oxford, he lived for three years with the famous Dr. Wotton. In 1702, he proved a considerable benefactor to Fenny-Stratford, by reviving the market of that town. In 1705, he was chosen for the town of Buckingham; and, during the short time he was in parliament, was a constant attendant, and generally upon committees. In 1707, he married Catharine, daughter of Daniel Elliot, esq. of a very antient family in Cornwall, with whom he had a fortune of 8000*l.* and by whom he had a numerous issue. She died Oct. 2, 1724. Between 1704 and 1707 he contributed very largely towards the repairing and beautifying Bletchley church, of which he was patron, and to which he gave a set of communion-plate. In 1717-18, the Society of Antiquaries being revived, Mr. Willis became a member of it. Aug. 23, 1720, the degree of M. A., and, 1749, that of LL. D. were conferred on him, by diploma, by the university of Oxford. At his solicitation, and in concurrence with his cousin Dr. Martin Benson, afterwards bishop of Gloucester, rector of this parish, a subscription was raised for building the beautiful chapel of St. Martin's at Fenny-Stratford. The chapel was begun in 1724, and consecrated May 27, 1730. A dreadful fire having destroyed above fifty houses and the church at Stoney-Stratford, May 19, 1746, Mr. Willis, besides collecting money among his friends for the benefit of the un-

happy sufferers, repaired, at his own expence, the tower of the church, and afterwards gave a lottery ticket towards the re-building of that church, which came up a prize. In 1741 he presented the university of Oxford with his fine cabinet of English coins, at that time looked upon as the most complete collection in England, and which he had been upwards of forty years in collecting; but the University thinking it too much for him, who had then a large family, to give the gold ones, purchased them for 150 guineas, which were paid to Mr. Willis for 167 English gold coins, at the rate of four guineas *per* ounce weight; and even in this way the gold coins were a considerable benefaction. This cabinet Mr. Willis annually visited 19 Oct. being St. Frideswide's day, and never failed making some addition to it. He also gave some MSS. to the Bodleian Library, together with a picture of his grandfather, Dr. Thomas Willis. In 1752 he laid out 200*l.* towards the repairs of the fine tower at Buckingham church, and was, upon every occasion, a great friend to that town. In 1756, Bow Brickhill church, which had been disused near 150 years, was restored and repaired by his generosity. In 1757 he erected, in Christ-church, Oxford, a handsome monument for Dr. Iles, canon of that Cathedral, to whom his grandfather was an exhibitor; and, in 1759, he prevailed upon University-college to do the same in Bechampton church, for their great benefactor Sir Simon Benet, Bart. above 100 years after his death: he also, at his own expence, placed a marble stone over him, on account of his benefactions at Bechampton, Buckingham, Stoney-Stratford, &c. Mr. Willis died at Whaddon-hall, Feb. 5, 1760, and was buried in Fenny-Stratford chapel, where is an inscription written by himself. His publications are accurately enumerated in the "Anecdotes of Bowyer;" with an account of his valuable communications to the works of others; and many pleasant circumstances of his life and character.

WILLOUGHBY (FRANCIS), a celebrated natural historian, was the only son of Sir Francis Willoughby, knt, and born in 1635. He had great natural advantages, with regard to birth, parts, and fortune; but he applied them in such a manner as to procure to himself honours that might more truly be called his own. He was addicted to study from his childhood, and held idleness in abhorrence; not only as a vice, but as the parent and nurse of almost all others. He was so great an œconomist with regard to his time, as not willingly to lose nor misapply the least moment of it: indeed, he was thought by his friends to have impaired his health by his incessant application to his studies, which he prosecuted without any intermission. By this means he attained great skill in all branches

branches of learning, and got deep insight into the most abstruse kinds of knowledge, and the most subtle parts of the mathematics. But observing, in the busy and inquisitive age in which he lived, that the history of animals was in a great measure neglected by his countrymen, he applied himself particularly to that province, and used all diligence to cultivate and illustrate it. To prosecute this purpose more effectually, in the first place he carefully read over what had been written by others on that subject; and in 1660, we find him a sojourner in Oxford for the benefit of the public library. Then, in search of natural knowledge, he travelled several times over his native country; and afterwards into foreign parts, viz. France, Spain, Italy, Germany, and the Low-Countries, attended by his ingenious friend Mr. John Ray, and others; in all which places, says Wood, he was so inquisitive and successful, that not many sorts of animals, described by others, escaped his diligence. This learned and worthy person died July 3, 1672, aged only 37; to the great loss of the republic of letters, and of all curious and inquisitive persons, especially those of the Royal Society, of which he was an eminent member and ornament. A most exemplary character of him may be seen in Mr. Ray's preface to his "*Ornithology*;" whence all the particulars are concisely and elegantly summed up in a Latin epitaph, on a monument erected to his memory in the church of Middleton in Warwickshire, where he is buried with his ancestors. His works are, "*Ornithologiæ libri tres: in quibus aves omnes hætenus cognitæ in methodum naturis suis convenientem redactæ accurate describuntur, descriptiones iconibus elegantissimis, & vivarum avium simillimis, æri incisus illustrantur, 1676,*" folio. Viewed, corrected and digested into order, by John Ray, F. R. S. afterwards translated into English, with an appendix added to it by the said Mr. Ray. 1678, folio. 2. "*Historiæ piscium libri quatuor, &c. 1689,*" folio. This was revised and digested by John Ray, and is adorned with very many cuts of several sorts of fishes, which were never before known in England. 3. "Letter containing some considerable observations about that kind of wasps called *Ichneumon*es, &c. dated Aug. 24, 1671." See the *Phil. Trans.* N^o 76. 4. "Letter about the hatching a kind of bee lodged in old willows, dated July 10, 1671." *Trans.* N^o 47. 5. "Letters of Francis Willoughby, esq;" added to "Philosophical Letters between the late learned Mr. Ray and several of his correspondents," 8vo. by William Derham.

WILSON (ARTHUR), an English historian, was the son of Richard Wilson, of Yarmouth, in the county of Norfolk, gentleman; and was born in that county, 1596. In 1609,

he went to France, where he continued almost two years; and upon his return to England was placed with Sir Henry Spillar, to be one of his clerks in the exchequer office; in whose family he resided till, having written some satirical verses upon one of the maidservants, he was dismissed at lady Spillar's instigation. In 1613, he took a lodging in Holbourn, where he applied himself to reading and poetry for some time; and, the year after, was taken into the family of Robert earl of Essex, whom he attended into the Palatine in 1620; to the siege of Dornick in Holland in 1621; to that of Rees in 1622; to Arnheim in 1623; to the siege of Breda in 1624; and in the expedition to Cadiz in 1625. In 1630, he was discharged the earl's service, at the importunity of his lady; who had conceived an aversion to him, because she had supposed him to have been against the earl's marrying her. He tells us, in his own life, that this lady's name, before she married the earl, was Elizabeth Paulet; that "she appeared to the eye a beauty, full of harmless sweetness; that her conversation was affable and gentle; and, as he was firmly persuaded, that it was not forced, but natural. But the height of her marriage and greatness, being an accident, altered her very nature; for," he says, "she was the true image of Pandora's box." She was divorced for adultery two years after her marriage. In 1631, he retired to Oxford, and became gentleman commoner of Trinity-college; where he stayed almost two years, and was punctual in his compliance with the laws of the university. Then he was sent for to be steward to the earl of Warwick; whom he attended in 1637 to the siege of Breda. He died in 1652 at Felstead in Essex. Wood's account of him is, that "he had little skill in the Latin tongue, less in the Greek, a good readiness in the French, and some smattering in the Dutch. He was well seen in the mathematics and poetry, and sometimes in the common law of the nation. He had composed some comedies, which were acted at the Black Friars in London by the king's players, and in the act-time at Oxford, with good applause, himself being present; but whether they are printed, I cannot yet tell; sure I am, that I have several specimens of his poetry printed in divers books. His carriage was very courteous and obliging, and such as did become a well-bred gentleman. He also had a great command of the English tongue, as well in writing as speaking; and, had he bestowed his endeavours on any other subject than that of history, they would without doubt have seemed better. For, in those things which he hath done, are wanting the principal matters conducing to the completion of that faculty, viz. matter from record, exact time, name, and place, which, by his endeavouring too much to set out his bare collections in an affected

affected and bombastic style, are much neglected." The history, here alluded to by Wood, is "The Life and Reign of King James I," printed in London in 1653, folio; that is, the year after his death: and reprinted in the 2d volume of "The Complete History of England, in 1706," folio. This history has been severely treated by many writers. Mr. William Sanderfon says, that, "to give Wilfon his due, we may find truth and falsehood finely put together in it." Heylin, in the general preface to his "Examen," styles Wilfon's history "a most famous pasquil of the reign of king James; in which it is not easy to judge, whether the matter be more false, or the style more reproachful to all parts thereof." Mr. Thomas Fuller, in his "Appeal of injured Innocence," observes, how Robert earl of Warwick told him at Beddington, that, when Wilfon's book in manuscript was brought to him, his lordship expunged more than an hundred offensive passages: to which Mr. Fuller replied, "My lord, you have done well; and you had done better, if you had put out a hundred more." Mr. Wood's sentence is, "that, in our author's history, may easily be discerned a partial Presbyterian vein, that constantly goes through the whole work: and it being the genius of those people to pry more than they should into the courts and comportments of princes, they do take occasion thereupon to traduce and bespatter them. Further also, our author, having endeavoured in many things to make the world believe, that king James and his son after him were inclined to Popery, and to bring that religion into England, hath made him subject to many errors and misrepresentations." On the other hand, archdeacon Echard tells us, that "Wilfon's History of the life and reign of king James, though written not without some prejudices and rancour in respect to some persons, and too much with the air of a romance, is thought to be the best of that kind extant:" and the writer of the notes on the edition of it in the "Complete History of England" remarks, that, as to the style of our author's history, "it is harsh and broken, the periods often obscure, and sometimes without connection; faults, that were common in most writers of that time. Though he finished that history in the year 1652, a little before his death, when both the monarchy and hierarchy were overturned, it does not appear he was an enemy to either, but only to the corruptions of them; as he intimates in the picture he draws of himself before that book."

WILSON (Dr. THOMAS), bishop of Sodor and Man, was born at Burton Wirral, in Cheshire, Dec. 1663. From a private school at Chester he was removed to Trinity-college, Dublin, intending to study physic; which, however, he soon relinquished for divinity, and was ordained deacon, June 29,

1686. He left Ireland soon after, and became curate of Newchurch, in the parish of Winwick, Lancashire, of which his maternal uncle, Dr. Sherlock, was then rector. Oct. 20, 1689, he was ordained a priest; and, in 1692, became domestic chaplain to the earl of Derby, as well as preceptor to his son lord Strange. Soon after, he was elected master of the alms-house at Latham. He was a man of most exemplary piety, charity, and all Christian graces; and, therefore, when lord Derby offered him the valuable rectory of Eaddeston in Yorkshire (intending that he should still continue in his family), he refused it, as being inconsistent with "the resolves of his conscience against non-residence."

In 1696, he was offered by his patron the bishopric of the Isle of Man, which had been vacant since 1693. This Mr. Wilson modestly declined, till, archbishop Sharp complaining to king William of the long vacancy, and the king insisting on lord Derby's immediately nominating a bishop, he was in a manner forced to accept it. January 16, 1697-8, being first created by archbishop Tenison, LL D. he was consecrated at the Savoy-church by archbishop Sharp, and the April following landed in his diocese. Here he immediately applied himself to all the works of a good bishop: he repaired his palace, which he found to be ruinous; and, in July, laid the foundation-stone of a new chapel at Castletown, which was built and paid for out of the ecclesiastical revenues. September he went to England, and, in October, was married at Winwick to Mary, daughter of Thomas Patten, Esq. of Warrington; with whom he returned to his diocese, April, 1699. The revenues of the see did not exceed 300l. a year in money; out of which our good bishop fed the hungry, clothed the naked, &c. In 1699, he published a small tract in Manks and English (the first book ever printed in the Manks language), intitled, "The Principles and Duties of Christianity," for the use of the island; and, with the assistance of Dr. Thomas Bray, began to found parochial libraries, which he afterwards established and completed throughout his diocese. In 1703, he obtained the act of settlement, which is mentioned in his "History of the Isle of Man;" inserted, by bishop Gibson's desire, in the second edition of his Camden's Britannia. His "Ecclesiastical Constitutions" were, the same year, passed into a law; with which lord-chancellor King was so much pleased, as to declare, that, "if the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man." In 1707, he was made D. D. in full convocation at Oxford; and the same honour was decreed to him the same year at Cambridge.

Henceforward this prelate continued to perform all the offices of a good bishop and a good man; and we hear little more of him till the years 1721 and 1722, when the orthodoxy of his spirit, and zeal for church-discipline, seem to have involved him in altercations and difficulties. When the famous work, called "The Independent Whig," came into the diocese of Man, the bishop immediately issued an act against it, dated Jan. 27, 1721; declaring its purpose to be subversive of the doctrine, discipline, and government, of the Church, as well as undermining the Christian religion. But his zeal against it did not stop here, for he took it upon him to seize it wherever he found it: and accordingly, when Mr. Worthington sent it as a present to the public library of the island, the bishop commanded one Stevenson to take and keep it; so that it should neither be deposited in the library, nor yet restored to the right owner. Complaint was made to the governor of the island, who committed Stevenson to prison till he should make reparation. The bishop remonstrated; and the governor replied, in which reply he charged the bishop, who had pleaded obedience to the king's commands in his attempts to suppress irreligion, with having neglected to use the prayers composed in the time of the Rebellion in 1715, which was also an equal object of obedience. The issue of this affair was, that the book was restored, and Stevenson set at liberty.

But there happened another fracas between the bishop and the governor, which, so far as the bishop was personally concerned, was much more serious; and it is related thus: Mrs. Horne, the governor's wife, had defamed Mrs. Puller and Sir James Pool with a false charge of criminal conversation; and, in consequence of being contumacious, and refusing to ask pardon of the persons injured, was by the bishop banished from the Holy Communion. But Mr. Horribin, his archdeacon, who was chaplain to captain Horne, received Mrs. Horne to the Communion, and was suspended by the bishop. Upon this, the governor, conceiving that the bishop had acted illegally, fined him 50*l.* and his two vicars-general 20*l.* each; and, on their refusing to pay this fine, committed them all, June 29, 1722, close prisoners to Castle Rushin. Great disturbances and tumults ensued; but the people were restrained from offering violence to the governor by the bishop's mild exhortations from the castle-walls, who told him, that he meant "to appeal unto Cæsar." After a confinement of nine weeks, he was released, on petitioning the Council; who afterwards, on July 4, 1724, reversed all the proceedings, as the governor had not competent jurisdiction. The bishop was advised to prosecute the go-

vernor for damages, which were heavy upon him, but could not be persuaded to this.

This good man lived to a very great age, and was continually employed in the proper business of his function. His writings, in two vols. folio, consist of Religious Tracts and Sermons, with a short "History of the Isle of Man:" and he also formed a plan for translating the New Testament into the Manks language, which, though completed by his successor, Dr. Mark Hidesley, he lived to see no farther accomplished than the translation of the Gospels, and the printing of St. Matthew. He gently expired, March 7, 1755, in the 93d year of his age, and the 58th of his consecration. His wife, by whom he had two sons and two daughters, had died March 7, 1704-5: and all his children died young, except Thomas the youngest, of whom some memoirs are given in the following article.

WILSON (THOMAS), D. D. only surviving son of the pious bishop, was born Aug. 24, 1703; and educated at Christ-church, Oxford, where he took the degree of M. A. Dec. 16, 1727, and accumulated those of B. and D. D. May 10, 1739, when he went out grand compounder. He was many years senior prebendary of Westminster, and minister of St. Margaret's there; and rector of St. Stephen's, Walbrook, 46 years; in which last he succeeded Dr. Watfon, on the presentation of lord-chancellor Hardwicke. He published "The Ornaments of Churches considered: with a particular View to the late Decoration of the Parish-church of St. Margaret, Westminster. To which is subjoined an Appendix, containing the History of the said Church, an Account of the Altar-piece and stained Glass Window erected over it, a State of the Prosecution it has occasioned, and other Papers, 1761," 4to. This pamphlet has been ascribed to a son of Dr. Shebbeare, under Dr. Wilson's inspection. Another pamphlet ascribed to Dr. Wilson was, "A Review of the Project for building a new Square at Westminster, said to be for the Use of Westminster-school. By a Sufferer. Part I, 1757," 8vo. The injury here complained of was the supposed undervaluation of the Doctor's prebendal-house, which was to have made way for the project alluded to. He was also author of a pamphlet, intitled, "Distilled Liquors the Bane of the Nation;" which recommended him to Sir Joseph Jekyll, then master of the Rolls, who interested himself in procuring him his rectory. He died at Bath, April 15, 1784; and was interred in Walbrook-church; where he had in his life-time put up a tablet undated. His tenacity in the cause he espoused was no less conspicuous in his opposition to the building of the intended square in Westminster, than in his

warm patronage of the celebrated female historian, to whom, when living, he erected a statue in his church, and he continued his friendship and attachment to her till she forfeited it by entering into a matrimonial engagement against his consent. It is said, however, that by deed of gift in his life-time he made over to her his house at Bath, with its furniture, library, &c.

WILSON (FLORENCE), was born in the county of Murray, in Scotland, in 1500, and educated in King's College, Aberdeen, where he took his degrees, and then travelled abroad, improving himself in all sorts of learning. He resided some time at Basil, in Switzerland, under the tuition of the famous Erasmus, who ranked him amongst the number of his friends. Leaving Basil, he went to Paris, and taught philosophy in the Royal College of Navarre, where he obtained such great reputation for his knowledge of the ancient writers, that several complimentary verses were written, celebrating his high attainments, by some of the greatest men of the age. In 1552, he returned to Scotland, where he spent the remainder of his days in privacy, and died at Elgin, 1557, aged 57. He wrote an excellent treatise, "*De Tranquillitate Animæ* ; or, the Tranquillity of the Mind," published by Mr. Frebairn, at Edinburgh, 1706, and by Mr. Ruddiman, 1750.

WIMPINA (CONRAD), a philosophical and controversial writer, and professor of divinity at Francfort, in the 16th century. He wrote against Luther, under the name of John Tetzels. His works were printed in folio, at Francfort, in 1528 ; and he died about the year 1529.

WINCHELSEA (ANNE, countess of), a lady of an excellent genius, especially in poetry, was the daughter of Sir William Kingsmill, of Sidmonton, in the county of Southampton : but the time of her birth is not mentioned. She was maid of honour to the dutchess of York, second wife of James II ; and afterwards married to Heneage, second son of Heneage earl of Winchelsea ; which Heneage was, in his father's life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, succeeded to the title of earl of Winchelsea. One of the most considerable of this lady's poems was that "upon the Spleen," printed in "*A new miscellany of original poems on several occasions*," published by Mr. Charles Gilden in 1701, 8vo. That poem occasioned another of Mr. Nicholas Rowe, intituled, "*An Epistle to Flavia, on the Sight of two Pindaric Odes on the Spleen and Vanity, written by a Lady to her friend*." A collection of her poems was printed in 1713, 8vo ; containing likewise a tragedy called

called "Aristomenes," never acted: and many still continue unpublished. She died August 5, 1720, without issue: as did the earl her husband, Sept. 30, 1726.

WINKELMAN (Abbé JOHN.) This wonderful man, born at Stendall, in the old Marche of Brandenburg, in the beginning of the year 1718, the son of a shoemaker, to all appearance destined by his birth to superintend a little school in an obscure town in Germany, raised himself to the office of president of antiquaries in the Vatican. After having been seven years professor in the college of Seehausen near Solswedel, he went into Saxony, where he resided seven years more, and was librarian to count Bunau at Nothenitz. The count was author of an "History of the Empire," and died 1762. His fine library, valued in 1749 at 13,000 English crowns, has been since added to the public library of Dresden. Mr. Winkelman, in 1748, made a most methodical and useful catalogue of it, in 4 vols. When he left this place, 1754, he went to Dresden, where he formed an acquaintance with the ablest artists, and particularly with M. Oëser, an excellent painter, and one of the best draughtsmen of the age. In that year he abjured Lutheranism, and embraced the Roman-Catholic religion. In September, 1755, he set out for Italy, and arrived at Rome in December following. His principal object was to see the Vatican library, and to examine the ruins of Herculaneum. While engaged, as he tells us, in teaching some dirty boys their A B C, he aspired to a knowledge of the beautiful, and silently meditated on the comparisons of Homer's Greek with the Latin literature, and a critical acquaintance with the respective languages, which were more familiar to him than they had ever been to any former lover of antiquity, both by his application in studying them, and his public lectures as professor of them. His extensive reading was improved in the noble and large library which he afterwards superintended. The solitude and the beauty of the spot where he lived, and the Platonic reveries which he indulged, all served to prepare his mind for the enthusiasm which he felt at the sight of the master-pieces of art. His first steps in this career bespoke a man of genius; but what a concurrence of circumstances were necessary to develop his talents! The magnificent gallery of paintings and the cabinet of antiquities at Dresden, the conversation of artists and amateurs, his journey to Rome, his residence there, the friendship of Mengs the painter, his residence in the palace and villa of Cardinal Albani, his place of writer in the Vatican, and that of president of antiquities, were so many advantages and helps to procure him materials, and to facilitate to him the use of them for the execution of the design which

he had solely in view. Absolute master of his time, he lived in a state of perfect independence, which is the true source of genius, contenting himself with a frugal and regular life, and knowing no other passions than those which tended to inflame his ardent pursuit. An active ambition urged him on, though he affected to conceal it by a stoical indifference. A lively imagination, joined to an excellent memory, enabled him to derive great advantages from his study of the works of the ancients, and a steady indefatigable zeal led him naturally to new discoveries. He kindled in Rome the torch of sound study of the works of the ancients. His intimate acquaintance with them enabled him to throw greater certainty upon his explanations, and even upon his conjectures, and to overthrow many arbitrary principles and ancient prejudices. His greatest merit is, to have pointed out the true source of the study of antiquity, which is the knowledge of art, to which no writer had before attended. Mr. Winkelman carried with him into Italy a sense of beauty and art, which led him instantly to admire the master-pieces of the Vatican, and with which he began to study them. He soon increased his knowledge, and it was not till after he had thus purified his taste and conceived an idea of ideal beauty, which transported him to inspiration, and led him into the greatest secrets of art, that he began to think of the explanation of other monuments, in which his great learning could not fail to distinguish him. At the same time another immortal scholar treated the science of antiquity in the same manner on this side the Alps. Count Caylus had a profound and extensive knowledge of the arts, was master of the mechanical part, and drew and engraved in a capital style. Winkelman was not endowed with these advantages, but in point of classical erudition surpassed the Count; and, while the latter employed himself in excellent explications of little objects, the former had continually before him at Rome the greatest monuments of ancient art. This erudition enabled him to fill up his principal plan of writing the "History of Art." In 1756 he planned his "Restoration of Ancient Statues," and a larger work on the "Taste of the Greek Artists;" and designed an account of the Galleries of Rome and Italy, beginning with a volume on the Belvedere statues, in the manner of Richardson, who, he says, only ran over Rome. In the preface he intended to mention the fate of these statues at the sacking of Rome, 1527, when the soldiers made a fire in Raphael's lodge, which spoiled many things. He also intended a History of the corruption of taste in art, the Restoration of statues, and an Illustration of the obscure points of mythology. All these different essays led him

him to his "History of Art," and his "Monumenti Inediti." It must, however, be confessed, that the first of these works has not all the clearness and precision that might be expected in its general plan, and division of its parts and objects; but it has enlarged and extended the ideas both of antiquaries and collectors. The description of the gems and sulphurs of the Stosch cabinet contributed not a little to extend Mr. Winkelman's knowledge. Few persons have opportunities of contemplating such vast collections. The engravings of Lippert and Count Caylus are all that many can arrive at. Mr. Winkelman's "Monumenti Inediti," of which he had begun the third vol. 1767, seem to have secured him the esteem of antiquaries. He there explained a number of monuments, and particularly bas reliefs till then accounted inexplicable, with a parade of learning more in compliance with the Italian fashion than was necessary. Had he lived, we should have had a work long wished for, a complete collection of the bas reliefs discovered from the time of Bartoli to the present, the greater part of which are in the possession of Cardinal Albani. But, however we may regret his tragical end, the intenseness of his application, and the eagerness of his pursuit after ancient monuments, had at last so bewildered him in conjectures, that, from a commentator on the works of the ancients, he became a kind of seer or prophet. His warm imagination outran his judgement. As he proceeded in his knowledge of the characters of art in monuments, he exhausted his fund of observations drawn from the ancients, and particularly from the Greeks. He cited early editions, which are frequently not divided into chapters; and he was entirely unacquainted with the publications in the rest of Europe on the arts and antiquity. Hence his "History of Art" is full of anachronisms.

In one of his letters, dated 1754, he gives an account of his change of religion, which too plainly appears to have been guided by motives of interest, to make his way to Rome, and gain a better livelihood. At Dresden, he published, 1755, "Reflections on the Imitation of the Works of the Greeks," 4to. translated into French the same year, and republished 1756, 4to. At Rome he had made an acquaintance with Mengs, first painter to the king of Poland, afterwards, in 1761, appointed first painter to the House of Spain, with an appointment of 80,000 crowns, a house, and a coach: and he soon got great access to the library of Cardinal Passionei, who is represented as a most catholic and respectable character, who only wanted ambition to be pope. His catalogue was making by an Italian, and the work was intended for Winkelman. Giacomelli, canon of St. Peter, &c. had pub-

published two tragedies of Æschylus and Sophocles, with an Italian translation and notes, and was about a new edition of "Chrysoſtom de Sacerdotio:" and Winkelman had joined with him in an edition of an unprinted Greek Oration of Libanus, from two MSS. in the Vatican and Barberini libraries. In 1757, he laments the calamities of his native country, Saxony, which was then involved in the war between the Emperor and the King of Prussia. In 1758, he meditated a journey over the kingdom of Naples, which he says could only be done on foot, and in the habit of a pilgrim, on account of the many difficulties and dangers, and the total want of horses and carriages from Viterbo to Pisciotta the antient Velia. In the year 1768, we find him enraptured with the idea of a voyage to Sicily, where he wished to make drawings of the many beautiful earthen vases collected by the Benedictines at Catana. At the end of the first volume of his letters, 1781, are now first published his remarks on the antient architecture of the temple of Girgenti. He was going to Naples, with 100 crowns, part of a pension from the king of Poland, for his travelling charges, and thence to Florence, at the invitation of Baron Stofch. Cardinal Archinto, secretary of state, employed him to take care of his library. His "Remarks on ancient Architecture" were ready for a second edition. He was preparing a work in Italian, to clear up some obscure points in mythology and antiquities, with above 50 plates; another in Latin, explanatory of the Greek medals that are least known; and he intended to send, to be printed in England, "An Essay on the Style of Sculpture before Phidias." A work, in 4to, appeared at Zurich, addressed to Mr. Winkelman by Mr. Mengs, but without his name, intituled, "Thoughts on Beauty and Taste in Painting," and was published by J. C. Fusseli. When Cardinal Albani succeeded to the place of Librarian of the Vatican, he endeavoured to get a place for the Hebrew language for Winkelman, who refused a canonry, because he would not take the tonsure. The elector of Saxony gave him, 1761, unsolicited, the place of counsellor Richter, the direction of the royal cabinet of medals and antiquities at Dresden. Upon the death of the Abbé Venuti, 1762, he was appointed president of the antiquities of the apostolic chamber, with power over all discoveries and exportations of antiquities and pictures. This is a post of honour, with an income of 160 scudi per annum. He had a prospect of the place of president of antiquities in the Vatican, going to be created at 16 scudi per month, and was named corresponding member of the Academy of Inscriptions. He had

had thoughts of publishing an "Essay on the Depravation of Taste in the Arts and Sciences." The king of Prussia offered him by Col. Quintus Icilius the place of librarian and director of his cabinet of medals and antiquities, void by the death of M. Gautier de la Croze, with a handsome appointment. He made no scruple of accepting the offer; but, when it came to the Pope's ears, he added an appointment out of his own purse, and kept him at Rome. In April 1768, he left Rome, to go with M. Cavaceppi over Germany and Switzerland. When he came to Vienna, he was so pleased with the reception he met with, that he made a longer stay there than he had intended. But, being suddenly seized with a secret uneasiness and extraordinary desire to return to Rome, he set out for Italy, putting off his visits to his friends in Germany to a future opportunity. As he passed through Trieste, he was assassinated June 8, 1768, by a wretch name Arcangeli, a native of Campiglio, a town in the territory of Pistoia, with whom he had made an acquaintance on the road. This miscreant, for a robbery, had been condemned to work in fetters four years, and then to be banished the Austrian territories, on an oath never to return. He had obtained a mitigation of one of his sentences, and retired to Venice; but, changing his quarters backwards and forwards, he was so reduced in circumstances that he at length took up his lodgings at the inn to which the abbé happened to come. Arcangeli paid such assiduous court to him, that he entirely gained his confidence; and, having been favoured with a sight of the valuable presents which he had received at Vienna, formed a design to murder and rob him. He bought a new sharp knife on purpose; and as the abbé (who had in the most friendly manner invited him to Rome) was sitting down in his chair, early in the morning, he threw a rope over his head, and, before he could disengage himself, stabbed him in five different places. The abbé had still strength to get down to the ground-floor, and call for help; and being laid on a bed, in the midst of the most violent pain, he had composure sufficient to receive the last sacraments, and to make his will, in which he appointed cardinal Alexander Albani his residuary legatee, and expired in the afternoon. The murderer was soon after apprehended, and executed on the wheel opposite the inn, June 26. Some of Winkelman's MSS. got to Vienna, where the new edition of his "History of Art" was presently advertised. He intended to have got this work translated into French at Berlin, by M. Toussaint, that it might be printed under his own inspection at Rome. It was translated by Mr. Huber, so well known in the republic of letters, who has since published it in 3 vols. 4to, with

with head and tail-pieces from designs of M. Oëfer. An Italian translation of it by a literary society has been published at Milan.

Abbé Winkelman was a middle-sized man; he had a very low forehead, sharp nose, and little black hollow eyes, which gave him an aspect rather gloomy than otherwise. If he had any thing graceful in his physiognomy, it was his mouth; yet his lips were too prominent: but, when he was animated and in good-humour, his features formed an *ensemble* that was pleasing. A fiery and impetuous disposition often threw him into extremes. Naturally enthusiastic, he often indulged an extravagant imagination; but, as he possessed a strong and solid judgement, he knew how to give it a just and intrinsic value. In consequence of this turn of mind, as well as a neglected education, a cautious reserve was a quality he little knew. If he was bold in his decisions as an author, he was still more so in his conversation, and has often made his friends tremble for his temerity. If ever man knew what friendship was, that man was Mr. Winkelman, who regularly practised all its duties; and for this reason he could boast of having friends among persons of every rank and condition. People of his turn of thinking and acting seldom or ever indulged suspicions: the abbé's fault was a contrary extreme. The frankness of his temper led him to speak his sentiments on all occasions; but, being too much addicted to that species of study which he so assiduously cultivated, he was not always on his guard to repress the sallies of self-love. His picture was drawn half-length sitting, by a German lady born at Kohnitz, but carried when young into Italy by her father, who is a painter. She etched it in a 4to size, and another artist executed it in mezzotinto. This lady was Angelica Kauffman. The portrait is prefixed to the collection of his letters published at Amsterdam, 1781, 2 vols. 14mo. Among his correspondents are Mr. Heyne, Munchausen, baron Reidefel (whose travels into Sicily, translated into English by Dr. Forster, 1773, 8vo, are addressed to him, and inspired him with an ardent longing to go over that ground), Count Bunau, C. Fusseli, Gesner, P. Usteri, Van Mechlen, the duke de Rochefoucault, Lord (alias Mr. Wortley) Montague, Mr. Wiell; and there are added extracts from letters to M. Clerisseaux, while he was searching after antiquities in the South of France; a list of the principal objects in Rome, 1766, &c.; and an abstract of a letter of Fusseli to the German translators of Webb on the "Beauties of Painting."

WINSCHOMB (JOHN), better known by the name of JACK of NEWBURY, flourished in the reign of Henry VIII.
and

and was the greatest clothier in England. He kept 100 looms at work in his house, which was yet to be seen at the end of the 17th century. He built Newbury-church in Berkshire; or rather the West part of it from the pulpit, and also the tower. He led above 100 men; all armed and at his sole expence, to the earl of Surrey, at the battle of Flodden-Field.

WINSLOW (JAMES BENIGNUS); a celebrated Danish anatomist, was born at Odinsø in Denmark, April 2, 1669. He was someway related to Steno. He studied at Paris under Duverney, who wrote on the Ear. Some particulars of his life may be picked up in the life of abp. Seeker, by which we find that he was converted to the Catholic faith, and baptised in that church, by Bossuet bishop of Meaux, who gave him his own name at his confirmation. He was physician of the faculty of Paris, demonstrator in the royal gardens, and member of the academy of sciences of Paris, where he died April 3, 1760, aged 91 years. Of his works, the following have been translated: "Uncertainty of the Signs of Death," 12mo; and his "Anatomy," with improvements, in a handsome vol. in 4to.

WINSTANLEY (WILLIAM), originally a barber, was author of the "Lives of the Poets;" of "Select Lives of England's Worthies;" "Historical Rarities;" "The Loyal Martyrology;" and some single lives; all in 8vo. He is a fantastical writer, and of the lowest class of biographers: but we are obliged to him for many notices of persons and things, which are mentioned by no other writer. He flourished in the reign of Charles II. and James II.

WINSTON (THOMAS), an eminent physician, was born in 1575, and educated in Clare-hall, Cambridge, of which he became fellow. He took the degree of M.A. in 1602, and then visited the continent for his improvement in the study of physic. He attended the lectures of Fabricius ab Aquapendente and Prosper Alpinus at Padua, and of Caspar Bauhine at Basil, and took the degree of doctor at Padua. He returned to England, graduated again at Cambridge in 1607, and settled in London; and in 1613 was admitted a candidate of the college of physicians, and the next year was made fellow. On the death of Dr. Mounsel, professor of physic in Gresham-college, he was chosen October 25, 1615, to succeed him, and held his professorship till the year 1642; when, by permission of the house of lords, he went over to France, where he staid about ten years, and returned when the troubles were over. He did not live long to enjoy a well-acquired fortune; for he died Oct. 24, 1655, aged 80. He published nothing in his life-time; but, after his death, his Anatomical Lectures were printed in 1659, 1664, 8vo; but.

but are not now much regarded, as they have been superseded by better performances. See "Ward's Lives of the Gresham College Professors."

WING (VINCENT) was author of the "Celestial Harmony of the visible World," 1651, folio, and several other astrological works. His great work in Latin, intituled, "Astronomica Britannica," has been much commended. His life was written by Gadbury, who informs us, that he died Sept. 20, 1668. His almanack still continues to this day, with his name at the top of it, as fresh as ever.

WYNTOWN (ANDREW) was born about the middle of the reign of David II. of Scotland. He was a regular canon of the priory of St. Andrew; and, about the year 1395, was elected by his fellow-canons prior of the monasteries of St. Serfius in Loch Leven, which was one of the most ancient of the religious establishments in Scotland. At the solicitation of one of the ancestors of the earl of Wemyss, he undertook his celebrated "Chronicle of Scotland." It appears that, before the time of Wyntown, the histories of Scotland had been rendered exceedingly perplexed and confused, by a desire of imputing a greater antiquity to their country than was compatible with their records or with truth. This Wyntown saw, but in his first copy was not able to rectify; but, having obtained better information, in a second and more improved copy, he brought his Chronicle nearer to the truth. The historian did not perhaps live long after the accomplishment of his literary labours. He had been prior for the space of thirty years when he commenced it, and it is not probable that he was very young when appointed to that dignity. The character of his work, of which a splendid edition has lately and for the first time been published, is, like that of the writers of his time, a mixture of truth, tradition, and fable. His production is in rhyme; but he is less to be admired as a poet than consulted as an historian.

WINWOOD (Sir RALPH), secretary of state in the reign of James I, was son of Mr. Lewis Winwood, some time secretary to Charles Brandon duke of Suffolk; and was born, about 1565, at Aynho, in Northamptonshire. He was at first sent to St. John's college in Oxford, whence he was elected a probationer-fellow of Magdalen-college in 1582. He took both the degrees in arts, and that of bachelor of law; and, in 1602, was proctor of the university. Afterwards, he travelled beyond the seas, and returned a very accomplished gentleman. In 1599, he attended Sir Henry Neville, ambassador to France, as his secretary; and, in the absence of Sir Henry, was appointed resident at Paris; whence he was recalled in 1602-3, and sent that year to the States of

Holland by James I. In 1607, he was knighted; and the same year appointed ambassador jointly with Sir Richard Spencer to Holland. He was sent there again in 1609, when he acted with great vigour against Conrade Vorstius. In 1614, he was made secretary of state; in which office he continued till his death, which happened in 1617. Mr. David Lloyd tells us, that "he was a gentleman well seen in most affairs, but most expert in matters of trade and war." In 1725, were published at London, in 3 vols. folio, "Memorials of Affairs of State in the Reigns of queen Elizabeth and king James I, collected chiefly from the original papers of the right honourable Sir Ralph Winwood, knight, some time one of the principal secretaries of state. Comprehending likewise the negotiations of Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carlton, Sir Thomas Edmonds, Mr. Trumble, Mr. Cottington, and others, at the courts of France and Spain, and in Holland, Venice, &c. wherein the principal transactions of those times are faithfully related, and the policies and the intrigues of those courts at large discovered. The whole digested in an exact series of time. To which are added two tables, one of the letters, the other of the principal matters. By Edmund Sawyer, Esq." then one of the masters in chancery.

WIRLEY (WILLIAM), Rouge-Croix pursuivant, was son of Augustine of Wirley, of Nether Seile, in the county of Leicester, by Mary his wife, daughter of William Charnells of Snareston, in that county, Esq. which Augustine was second son of William Wirley, of Handsworth, in Staffordshire, Esq. of an antient family in that county, which of late years expired in an heiress married into the family of Birch, of Birch in Lancashire, who have since sold their antient paternal estate in that county, and reside at the Wirley seat in Staffordshire, having assumed the name and arms of that family. Having for many years laboured in the study of heraldry and antiquity, he was, upon the 15th of May, 1604, 2 James I, appointed Rouge-Croix pursuivant of arms, which office he held, without higher promotion, till the beginning of February 1617-18, when he died in the Heralds' college, and was buried in the burial-place belonging to that corporation in the church of St. Bene't, Paul's Wharf, London. In 1592, he published a book, intituled, "The true Use of Armory shewed by History, and plainly proved by example. London," 4to. He also made many collections for a history of his native county of Leicester, which Burton made use of. In 1569 he began to survey the churches there. His original MS. written by himself, containing also many churches in Warwickshire, is now in the library of the Heralds college,

college, bearing the mark V. 197. It appears also, that he afterwards accompanied Burton in his survey of the churches there, in the years 1603, 1608, &c. In V. No. 127, in the same library, is a fair and beautiful copy of their labours in this way, with the arms, monuments, and antiquities, well drawn.

WISE (FRANCIS), B. D. and F. S. A. many years fellow of Trinity-college, Oxford, was born Oct. 3, 1695, educated at New-college school under Mr. Badger, admitted at Trinity-college 1710-11, M. A. 1717, and assistant to Dr. Hudson in the Bodleian library, elected fellow of his college 1719, where he had the honour of having for his pupil, 1721, the earl of Guildford, who appointed him his chaplain, and presented him to the vicarage of Ellesfield, in Oxfordshire, 1726; as did his college to the rectory of Rotherfield-Grays, in the same county, 1745. He was appointed keeper of the Archives 1728, and in 1748 Radcliffe librarian. He published, 1. "Annales Ælfredi Magni, Oxon. 1722," 8vo. 2. "Letter to Dr. Mead concerning some Antiquities in Berkshire. Oxford, 1738," 4to. 3. "Farther Observations upon the White Horse and other Antiquities in Berkshire; with an Account of Whiteleaf-crofs, in Buckinghamshire; as also the Red Horse in Warwickshire; and other monuments of the same kind. Oxford, 1742," 4to. In 1750, he published, by subscription, "Catalogus nummorum antiquorum in scriniis Bodleianis reconditorum, cum commentario," with plates of many of the coins, folio. In 1758, "Enquiries concerning the first Inhabitants, languages, &c. of Europe," 4to. In 1764, "Observations on the History and Chronology of the fabulous ages," 4to. After long struggles with the gout, he died at his favourite retreat at Ellesfield, Oct. 6, 1767, aged 72, universally beloved and esteemed.

WISCHART (WILLIAM, D. D.). He was born at Dalkeith, near Edinburgh, 1657; and, on account of the violence of the Tories, educated at Utrecht, in the Netherlands. Having finished his studies, he returned to Scotland, where he was apprehended for being concerned in the Rye-House plot, and actually put to the torture. Not being intrusted with any secrets, he was dismissed on bail, and returned to Holland, where he continued till the Revolution; when he returned to Scotland, and was elected one of the ministers of Leith. In 1716 he was appointed principal of the university of Edinburgh, and one of the ministers of that city. His "Theologia," in 120 sermons, is one of the best systems of Calvinistical divinity that ever was printed; and, in general,

neral, it is esteemed by Protestants of every denomination. He died at Edinburgh 1727, aged 70.

WISCHEART (GEORGE, D. D.). He was born near Gester, in East Lothian, 1609, and educated in the university of Edinburgh; where he took his degrees, and entered into holy orders. His first preferment was one of the churches in Edinburgh; but, when the civil wars broke out, he accompanied the marquis of Montrose as his chaplain. When the marquis was defeated by general Lesley, 1645, Wischeart was taken prisoner, and would have suffered death along with several noblemen and gentlemen whom the Covenanters condemned, had not his amiable character endeared him to some of the leading men of the party. He was however confined some years in a nasty dungeon, from which he made his escape, and settled abroad till the Restoration, when he was appointed bishop of Edinburgh. In that station he gave a most striking proof of that benevolence which should ever characterise a real Christian; for, when some of the Presbyterians who had persecuted him were committed to prison for rebellion, he assisted them with every necessary, and procured them a pardon. He wrote the "Memoirs of the Marquis of Montrose," and died at Edinburgh, 1669, aged 60.

WISSING (WILLIAM), an excellent face-painter, was born at Amsterdam in 1656, and bred up under Dodaens, a history-painter at the Hague. On coming to England, he worked some time for Sir Peter Lely, whose manner he successfully imitated, and after whose death he became famous. He painted Charles II. and his queen, James II. and his queen, and the prince and princess of Denmark; and was sent over to Holland, by king James, to draw the prince and princess of Orange: all which he performed with applause. What recommended him to the esteem of Charles II. was his picture of the duke of Monmouth, whom he drew several times and in several attitudes. He drew most of the then court, and was competitor with Sir Godfrey Kneller, whose fame was at that time increasing every day. In drawing his portraits, especially those of the fair sex, he always took the most beautiful likenesses; and, when any lady came to sit to him, whose complexion was rather pale, he would commonly take her by the hand, and dance about the room till she became warmer and her colour increased. This painter died much lamented at Burleigh-house, in Northamptonshire, Sept. 10, 1687, aged only 31; and was buried in St. Martin's church, Stamford, where a marble tablet, with a Latin inscription, was placed by John earl of Exeter. There is a mezzotinto print of him, under which are these words, "*Gulielmus Wissingus, inter pictores sui sæculi celeberrimus, nulli secundus,*"

us, artis suæ non exiguum decus & ornamentum.—Immodicus brevis est ætas.”

WITHERS (GEORGE) was born June 11, 1588. In his younger years he distinguished himself by some pastorals that were not inelegant. He afterwards involved himself in the religious and political disputes of the times, and employed his pen on severe pasquils on the court and clergy, and occasionally suffered for his freedom. He was a continual publisher; having generally for his opponent Taylor the *water-poet*. A long list of his productions may be seen in Wood's *Ath. Oxon.* vol. II. He was one of those provincial tyrants whom Oliver Cromwell distributed over the kingdom, under the name of *major-generals*. Surviving the Restoration, he outlived both his power and his fortune; and giving vent to his spleen in libels on the court, he was long a prisoner in the Tower and Newgate. He died in 1667. Some of his poetical pieces are printed at the end of “Brown's Shepherd's Pipe,” 8vo, 1614. His most popular satire is intituled “Abuses Whipt and Stript,” 1613.

WITSIUS (HERMAN), a very learned and eminent divine of North Holland, was born at Enckhuysen in 1626. He was trained to the study of divinity, and so distinguished himself by his uncommon abilities and learning, that he was chosen professor of it, first at Franeker, afterwards at Utrecht, and lastly at Leyden. He applied himself successfully to the study of the Oriental tongues, and was not ignorant in any branch of learning which is necessary to form a good divine. He died in 1708, after having published several important works, which shew great judgement, great learning, and great piety. One of the principal of these is “*Egyptica*,” the best edition of which, at Amsterdam, 1696, in 4to, has this title: “*Ægyptica, & ΔΕΚΑΦΥΛΟΝ*; sive, de Ægyptiacorum Sacrorum cum Hebraicis collatione Libri tres. Et de decem tribubus Israelis Liber singularis. Accessit Diatribe de Legione Fulminatrice Christianorum, sub Imperatore Marco Aurelio Antonino.” Witsius, in this work, not only compares the religious rites and ceremonies of the Jews and Egyptians; but he maintains particularly, against our Sir John Marsham and Dr. Spencer, that the former did not borrow theirs, or any part of them, from the latter, as these learned and eminent writers had asserted in their respective works, “*Canon Chronicus*,” and “*De Legibus Hebræorum*.” “The Oeconomy of the Covenants between God and Man” is another work of Witsius, of which and its author a late ingenious writer of our own has taken occasion to speak in the following terms: “The Oeconomy of the Covenant,” says he, “is a body of divinity, in its method so well digested, in its doctrine so truly evangelical,

evangelical, and, what is not very usual with our systematic writers, in its language so refined and elegant, in its manner so affectionate and animating, that I would recommend it to every student in divinity. I would not scruple to risk all my reputation upon the merits of this performance; and I cannot but lament it, as one of my greatest losses, that I was no sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and such a sweet favour of holiness, that I know not any comparison more proper to represent their true character than the golden pot which had manna, and was outwardly bright with burnished gold, inwardly rich with heavenly food."

WOFFINGTON (MARGARET), an English actress, celebrated for beauty of countenance and elegance of form as well as merit in her profession, was born at Dublin in 1718. For the early part of her education she was indebted to Madame Violante, a French woman of good reputation, and famous for feats of agility, who is occasionally mentioned in Swift's "Vindication of lord Carteret." When the "Beggar's Opera" was first acted at Dublin, a company of children, under the title of Liliputians, were encouraged to represent it at the Theatre-Royal; and Miss Woffington, then in her 10th year, made a very distinguished figure among them. She appeared, for the first time in London, at Covent-Garden Theatre, 1738, in Sir Harry Wildair, and acquitted herself so much to the general satisfaction, that it became fashionable to see her personate this character. She acted Lathario in Dublin, but not with the same approbation. As she aimed at excellence in her profession, she resolved to cultivate the grace and grandeur of the French theatre; and with this view visited Paris, where she was introduced to the celebrated actress, Mademoiselle Dumefnil. Colley Cibber, at the age of seventy, professed himself Mrs. Woffington's humble admirer, and thought himself happy to be her Cicisbeo and instructor. On her return from Paris, she acted with approbation some parts in tragedy, but never could attain to that happy art of speaking, and of touching the passions, so justly admired in Mrs. Fritchard and Mrs. Cibber. Her acquaintance with Garrick seems to have commenced in 1742, when he first visited Ireland: she acted Cordelia and Ophelia to his Lear and Hamlet. When he commenced pantomime at Drury-lane, in 1747, she was then one of the articulated comedians of his partner, Mr. Lacey; but, as Garrick brought with him from Covent-Garden Mrs. Cibber and Mrs. Pritchard, Mrs. Woffington thought that her continuing at Drury-lane would be attended with many disagreeable contentions for characters. She removed, therefore, to Covent-Garden;

Garden ; and, after acting a few years with Mr. Rich, the patentee, engaged herself, in 1751, to Mr. Sheridan, the manager of the Dublin theatre. Here she continued three years, and was the admiration of the public in a variety of parts, tragic and comic. When she returned to London in 1756, she once more engaged herself to Mr. Rich ; and died, of a gradual decay, about a year before his death, which happened in 1761.

This sensible woman was much improved by company and books ; and her company was sought by persons of the gravest character, and most eminent for learning. She frankly declared, that she preferred the company of men to that of women : the latter, she said, talked of nothing but filks and scandal ; nevertheless, she had a most attractive sprightliness in her manner, and dearly loved to pursue the bagatelle of humour. She was affable, good-natured, and charitable.

WOLFE (Major-General JAMES) was the son of lieutenant-general Edward Wolfe, and was born at Westerham, in the county of Kent, where he was baptised the 11th of Jan. 1726. He seemed by nature formed for military greatness : his memory was retentive, his judgement deep, and his comprehension amazingly quick and clear : his constitutional courage was not only uniform and daring, perhaps to an extreme ; but he possessed that higher species of it, that strength, steadiness, and activity, of mind, which no difficulties could obstruct, or dangers deter. With an universal liveliness, almost to impetuosity of temper, he was not subject to passion ; with the greatest independence of spirit, free from pride. Generous, almost to profusion, he contemned every little art for the acquisition of wealth ; whilst he searched after objects for his charity and beneficence, the deserving soldier never went unrewarded, and even the needy inferior officer frequently tasted of his bounty : constant and distinguishing in his attachment, manly and unreserved, yet gentle, kind, and conciliating in his manners. He enjoyed a large share of the friendship, and almost the universal good-will, of mankind ; and, to crown all, sincerity and candour, a true sense of honour, justice, and public liberty, seemed the inherent principles of his nature, and the uniform rule of his conduct. He betook himself, when very young, to the profession of arms ; and, with such talents, joined to the most unwearied assiduity, no wonder he was soon singled out as a most rising military genius. Even so early as the battle of La-feldt, when scarcely twenty, he exerted himself in so masterly a manner, at a very critical juncture, that it drew the highest encomiums from the great officer then at the head of the army. During the whole

war, he went on, without interruption, forming his military character; was present at every engagement, and never passed undistinguished. Even after the peace, whilst others lolled on pleasure's downy lap, he was cultivating the arts of war. He introduced (without one act of inhumanity) such regularity and exactness of discipline into his corps, that, as long as the six British battalions on the plains of Minden are recorded in the annals of Europe, so long will Kingsley's stand amongst the foremost of that day. Of that regiment he continued lieutenant-colonel, till the great minister, who roused the sleeping genius of his country, called him forth into higher spheres of action. He was early in the most secret consultations for the attack upon Rochfort; and what he would have done there, and what he afterwards did at Louisbourg, are very fresh in every memory. He was scarcely returned thence, when he was appointed to command the important expedition against Quebec. There his abilities shone out in their brightest lustre: in spite of many unforeseen difficulties, from the nature of the situation, from great superiority of numbers, the strength of the place itself, and his own bad state of health, he persevered with unwearied diligence, practising every stratagem of war to effect his purpose. At last, singly, and alone in opinion, he formed and executed that great, that dangerous, yet necessary, plan which drew out the French to their defeat, and will for ever denominate him the conqueror of Canada: but there tears will flow—there, when, within the grasp of victory, he first received a ball through his wrist, which immediately wrapping up, he went on, with the same alacrity, animating his troops by precept and example: but, in a few minutes after, a second ball, through his body, obliged him to be carried off to a small distance, in the rear. There, roused from fainting, in the last agonies, by the sound of “They run,” he eagerly asked, “Who run?” and being told the French, and that they were defeated,” he said, “then I thank God; I die contented;” and almost instantly expired.

He was brought to England, and interred with all military honours in Westminster-abbey, where a magnificent monument is erected over him.

WOLFF (CHRISTIAN), baron of the Roman empire, privy-counsellor to the king of Prussia, and chancellor of the university of Hall in Saxony, was born at Breslau, Jan. the 24th, 1679. To the college of this city he was indebted for his first studies: after having passed his lessons in philosophy, he applied himself assiduously to the mathematics. The “*Elementa Arithmeticæ, vulgaris et literalis*,” by Henry Horch, were his earliest guides; by a frequent perusal of

of these, he was at length enabled to enrich them with additional propositions of his own. So rapid a progress did him great honour; whilst the different disputes, in which he was engaged with the canons of Breslau, laid the permanent foundation of his increasing fame. In 1699, he repaired to the university of Jena, and chose John Philip Treuner for his master in philosophy, and George Albert Hamberger for the mathematics; whose lessons he received with so happy a mixture of attention and advantage, that he became afterwards the able instructor of his fellow-students.

From Philip Muller, and Frederic Beckman, he received his deep knowledge of theology: a treatise written by Ischirnhaus, intituled "*Medicina Mentis & Corporis*," engaged him for some time; in consequence of which, in 1702, he had a conference with the author, to clear up some doubts concerning particular passages. The detail, into which Ischirnhaus had the complaisance to enter with this young philosopher, enabled him to model the whole on a more extensive plan. Having finished that part of his education which he was destined to receive at Jena, he went to Leipzig in 1702; and, having obtained a permission to give lectures, he began his new employment, and, in 1703, opened with a dissertation called "*Philosophia practica universalis, methodo mathematica conscripta*;" which first attempt served greatly to enhance the reputation of his talents. Wolff chose, for the foundation of his lessons, the method followed by Ischirnhaus. His philosophy bore as yet a very strong resemblance to that of Descartes, as may be seen in his dissertation "*de loquela*," which he published in 1703. Leibnitz, to whom he sent it, told him, that he plainly perceived, that his hypothesis concerning the union of the soul and body was not hitherto sufficiently just and explicit. These objections made him review the whole, which afterwards went through several material alterations.

Two dissertations which he published at the end of 1703, the first, "*De rotis dentatis*," and the second, "*De Algorithmo infinitesimali differentiali*," obtained him the honourable appellation of assistant to the faculty of philosophy at Leipzig. The universities of Gießen and Hall invited him to be their professor in mathematics: he accepted of the offer of the last, and went thither in 1707. The same year, he was admitted into the society at Leipzig, which was at that time engaged in the publication of the "*Acta eruditorum*." After having inserted in this work many important pieces relating to physic and the mathematics, he undertook, in 1709, to teach all the various branches of philosophy, and began with a little logical Latin treatise, which made its appearance afterwards

wards in the German language, under the title of "Thoughts on the Powers of the human Understanding." He carried himself through these great pursuits with amazing assiduity and ardour: the king of Prussia rewarded him with the post of counsellor to the court on the decease of Bodinus in 1721, and augmented the profits of that office by very considerable appointments: he was also chosen a member of the Royal Society of Great-Britain and Prussia.

To this bright sunshine of prosperity succeeded a destructive tempest. Wolff had, on the 12th of July, 1721, delivered a Latin oration, the subject of which was the morality of the Chinese: he loaded their philosophy with applause, and endeavoured to prove how similar its principles were to those which he had advanced in doctrines of his own. The divines at Hall were so exasperated, that on the day following every pulpit resounded with abuse against the tenets of Wolff. This affair continued in a state of factious fermentation till 1722, when the faculty of theology were determined strictly to examine each production of our extraordinary philosopher. Daniel Strathler, whose province was to take to pieces the "Essay on Metaphysics," published and attempted a refutation of it. Wolff made his complaints to the academic council, who issued out an order, that no one should presume to write against him: but the faculty having sent their representation to the court, which were all backed by the most strenuous assertions, that the doctrine which Wolff taught was dangerous to the last degree, an order at length arrived, Nov. 18, 1723, not only displacing Wolff, but commanding him (under pain of being severely punished if he presumed to disobey) to leave Hall and the States in 24 hours at the farthest.

Wolff retired to Cassel, where he obtained the professorship of mathematics and philosophy in the university of Marbourg, with the title of counsellor to the court of the Landgrave of Hesse, to which a profitable pension was annexed. Here he reassumed his labours with redoubled ardor; and it was in this retreat that he published the best parts of his numerous works. In 1725, he was declared an honorary professor of the academy of sciences at St. Petersburg; and, in 1733, was admitted into that at Paris. The king of Sweden also declared him one of the council of regency; the pleasing situation of his new abode, and the multitude of honours which he had received, were too alluring to permit him to accept of many advantageous offers; amongst which was the post of president of the academy at St. Petersburg. The king of Prussia, who was now recovered from the prejudices he had been made to conceive against Wolff, wanted to re-establish him

him in the university of Hall in 1733, and made another attempt to effect it in 1739. Wolff answered to these glorious advances with all that respectful deference which became him, but took the liberty to insinuate, that he did not then believe it right for him to comply. At last, however, he submitted; and the prince offered him, in 1741, an employment which threw every objection that he could make aside. Wolff, still mindful of his benefactors, took a gracious and honourable leave of the king of Sweden; and returned to Hall, invested with the characters of privy-counsellor, vice-chancellor, and professor of the law of nature and of nations.

This is the last period of his illustrious career; and little more is to be said of the remainder of his life, except that it was filled up by one continued train of actions, as wise and systematical as were his writings. The judges of real merit bestowed on him those just rewards to which he was entitled. After the death of Ludwig, the king raised him to the dignity of chancellor of the university. The elector of Bavaria created him a baron of the empire (whilst he was exercising the vicarship of it), from his own free unbiassed inclination.

He died at Hall in Saxony, of the gout in his stomach, April 9, 1754, in his 76th year; after having composed in Latin and German more than sixty distinct pieces.

WOLLASTON (WILLIAM), a distinguished English writer, was descended from an ancient family in Staffordshire, and born at Coton Clanford, in that county, the 26th of March, 1659. He was sent early to a private school, and, in 1674, admitted a pensioner of Sidney-Sussex college in Cambridge. He acquired a considerable reputation for parts and learning; and, having taken both the degrees in arts, left the university in 1681, not without some disappointment upon having missed a fellowship in his college. He had commenced master of arts the summer before; and it seems to have been about this time that he took deacon's orders. In 1682, he became assistant to the head-master of Birmingham school; and in a short time got a small lecture of a chapel about two miles distant. At the end of four years, he was chosen second master of the school, and upon this occasion took priest's orders; for, the words of the charter were interpreted to require, that the masters, of whom there were three, should be in those orders, and yet should take no ecclesiastical preferment. In this situation and employment he continued till the 9th of August, 1688; when, by the death of a rich relation of his name, he found himself possessed of a very ample estate. Nov. following, he came to London; and, about a twelvemonth after, married Mrs. Catharine Charlton, a citizen's daughter. She lived with him till
July

July 1720; and he had eleven children by her, four of whom died in his life-time.

After his arrival in London, he may most truly be said to have settled there, for he very seldom went out of it; and we are told, that, for above thirty years before his death, he had not been absent from his habitation in Charterhouse-square so much as one whole night. In this his settlement in town he chose a private and retired life, although his carriage was ever free and open. He aimed at solid and real content rather than show and grandeur; and manifested his dislike of power and dignity by refusing, when it was offered to him, one of the highest preferments in the church. He was very well skilled in the learned languages, Latin, Greek, Hebrew, Arabic, &c. and thoroughly versed in all branches of useful learning, as philology, criticism, mathematics, philosophy, history, antiquities, and the like. He accustomed himself to much thinking, as well as to much reading: he was indeed of opinion, that a man might easily read too much; for, he considered the *bellua librorum* and the true scholar as two very different characters. The love of truth and reason made him love free-thinking; and, as far as the world would bear it, free-speaking too. He composed a great number of works, the greatest part of which he is said to have burned during the two or three last years of his life: but some imperfect sketches remain.

Not long before his death, he published his treatise, intitled, "The Religion of Nature Delineated:" a work for which so great a demand was made, that more than ten thousand were sold in a very few years. He had scarcely completed the publication of it when he unfortunately broke an arm; and this, adding strength to distempers that had been growing upon him for some time, accelerated his death, which happened, October 29, 1724. He was a tender, humane, and in all respects worthy, man; but is represented to have had something of the irascible in his constitution and temperament. His "Religion of Nature Delineated" exposed him to the censure of our zealous Christians, as if he had put a slight upon Christianity by laying so much stress, as he does in this work, upon the obligations of truth, reason, and virtue; and by making no mention of Revealed Religion, nor even so much as dropping the least and most distant hints in its favor. It has indeed made him pass for an unbeliever with some; for, the late lord Bolingbroke supposes Dr. Clarke to have had him in his eye when he described his fourth sort of theists. Wollaston held and has asserted the being and attributes of God, natural and moral; a providence, general and particular; the obligations to morality; the immateriality and immortality of the

the soul; a future state: and Clarke's fourth sort of theists held and asserted the same. But whether Wollaston, like those theists, rejected all above this in the system of revelation, cannot with any certainty be concluded, though at the same time the contrary perhaps may not appear; because, whatever might have been thought necessary to prevent offence from being taken, it was not essential to Wollaston's design to meddle with Revealed Religion. In the mean time, Lord Bolingbroke has treated "The Religion of Nature Delineated," as a system of theism; which it certainly is whether Wollaston was a believer, or not. His lordship calls it "strange theism, as dogmatical and absurd as artificial theology," and has spent several pages to prove it so; yet allows the author of it to have been "a man of parts, of learning, a philosopher, and a geometrician." We add too, without interfering with his lordship's censures, that "The Religion of Nature Delineated" is one of the best-written books in the English language; which we note the more particularly as that part of its merit does not seem to have been sufficiently attended to. It had usually been printed in 4to; the seventh edition was printed 1750 in 8vo, to which are added an account of the author, and also a translation of the notes into English. There is prefixed an advertisement by Dr. John Clarke, late dean of Salisbury, which informs us, that this work was in great esteem with her late majesty queen Caroline, who commanded him to translate the notes into English for her own use.

Mr. Wollaston's body was carried down to Great-Finborough in Suffolk (one of his estates and afterwards the principal residence of his eldest son), and laid close by the side of his deceased wife; agreeably to the epithets inscribed upon their common monument, which were composed by him.

WOLLEBIUS (JOHN) was an eminent divine of Basil, who flourished in the 17th century. He wrote a curious and popular little tract called "Compendium Theologiæ," which has been translated into several languages. He died according to Hoffman in 1629.

WOLSELEY (ROBERT), son of Sir Charles Wolseley of Staffordshire (a zealous parliamentarian, who for his services was made one of Cromwell's lords), was a younger brother; and, being in favour with King William, was sent envoy to Brussels about the year 1693. He was very much the man of pleasure, and occasionally invoked the Muse. He wrote the extraordinary Preface to Lord Rochester's *Valentinian*; a translation from the sixth book of Virgil, on Æneas's meeting with Dido, not worth preserving; and some other

other little pieces. In the "Select Collections" is "A Character of the English by Mr. Wolseley," in allusion to Tacitus de Vita Agricolæ.

WOLSEY (THOMAS), archbishop of York, chancellor of England, cardinal priest of St. Cicily, and legate à latere, was born at Ipswich, in Suffolk, 1471. He was descended, according to some of our best historians, from poor but honest parents; and the common tradition is, that he was the son of a butcher, though it appears, from his father's will, that he had an estate, which, in the possession of a plebeian at that time, was very considerable. He was sent so early to the university of Oxford, that he was batchelor of arts at fourteen, and thence called the boy-bachelor. Soon after, he was elected fellow of Magdalen-College; and, when master of arts, had the care of the school adjoining to it: here he was charged with the education of three sons of Thomas Grey, marquis of Dorset, who presented him to the rectory of Lymington in Somersetshire, 1500. He had not long resided on this benefice, before Sir Amias Paulet, a justice of the peace, set him in the stocks for being drunk, as it is said, and making a disturbance at a fair in the neighbourhood; but the knight had reason afterwards to repent of this affront; for, Wolsey, being made lord-chancellor, sent for him, and, after a severe expostulation, confined him for five or six years in the Temple, before he would grant him a discharge. Upon the death of his patron, the marquis, he projected new methods of pushing his fortune. He procured himself to be admitted into the family of Henry Dean, abp. of Canterbury; but, that prelate dying in 1503, he found means of applying himself to Sir John Nanfan, treasurer of Calais, who, being weakened by age and infirmities, committed the direction of his post to Wolsey. Wolsey, by his recommendation, was made one of the king's chaplains; and, in 1506, instituted to the rectory of Redgrave, in the diocese of Norwich. Whilst he was king's chaplain, he insinuated himself into the favour of Fox, bishop of Winchester; and of Sir Thomas Lovel, chancellor of the exchequer, who recommended him to the king as a fit person to be employed in negotiating the intended marriage between Henry VII. and Margaret dutchess dowager of Savoy.

He was accordingly dispatched to the emperor Maximilian her father, in Flanders; and returned with such expedition, that the king seeing him imagined he had not been gone. Having reported his embassy, he was rewarded with the deanery of Lincoln in 1508, and also with a prebend in that church. Upon the accession of Henry VIII, he soon recommended himself to the favour of the king, by adapting himself

himself to his temper and humour; who, shortly after the attainder of Sir Richard Empson, conferred on him a grant of several lands and tenements in the parish of St. Bride by Fleet-street, which, by that knight's forfeiture, devolved to the crown. This grant was dated October 18, 1509; and Wolsey is mentioned in it as counsellor and almoner to his majesty. November 28, 1510, he was presented by the king to the rectory of Torrington, in the diocese of Exeter, being then bachelor of divinity; February following, was made canon of Windsor; and, about the same time, registrar of the order of the Garter. In 1512, he was preferred by archbishop Bambridge to a prebend in the church at York, of which, soon after, he was made dean. In 1513, he attended the king in his expedition to France, who committed to him the direction of the supplies and provisions to be made for the army; and, upon the taking of Tournay, made him bishop of that city. March, 1514, he was made bishop of Lincoln; November following, archbishop of York; September, 1515, Cardinal of St. Cicily, by the interest of the kings of England and France; and, December following, lord-chancellor of England.

He wanted nothing now to complete his grandeur but a commission from the Pope to be legate *à latere*, which was expedited to him in 1516. Besides the profits of the posts above mentioned, the king likewise bestowed on him the rich abbey of St. Alban's in commendam, and the bishopric of Durham, and afterwards that of Winchester; and with them he held in farm the bishoprics of Bath, Worcester, and Hereford, enjoyed by foreign incumbents. From all these preferments, and numerous presents and pensions from foreign princes, his annual income exceeded the revenues of the crown; and in this capacity he kept eight hundred servants, among whom were nine or ten lords, fifteen knights, and forty esquires. He had now absolutely engrossed the king's favour to himself. All foreign treaties and places of trust were under his direction. He acted as he pleased; and his ascendancy over the king was such, that there never appeared any party against him all the time of his favour. He used the most insinuating artifices to secure his master to himself, undertaking to ease him of the burden of government, and to give him all the satisfaction of it. He was the most earnest and ready of all the council to advance the king's sole will and intention; and, whereas others advised his majesty to leave his pleasures and attend his affairs, the cardinal persuaded him to pursue what was most agreeable to his appetite. Having gained this ascendancy, he drew the king into such measures abroad, that the balance of Europe was destroyed,

destroyed, and his majesty perpetually made a bubble; the cardinal's avarice being fed, and his ambition flattered, by the emperor, the court of France, and that of Rome, in their turns. With regard to the conduct of affairs at home, he affected to govern without parliaments; there being, from the 7th of the king's reign; after which he got the great seal, but one parliament in the 14th and 15th years, and no more till the 21st: but he raised great sums by loans and benevolences. And, if we consider him in the character of a churchman, he was undoubtedly the disgrace of his profession, being lewd and vicious himself, serving the king in all his secret pleasures, and most extravagantly proud and ostentatious; to support which his ambition and covetousness were proportionable.

He aspired to the popedom upon the deaths of Leo X. and Adrian VI, but without success. At last he fell under the king's displeasure. His too great obsequiousness to the see of Rome, in the process relating to the king's divorce from queen Catharine, and some inferior accidents, concurred to destroy his interest with his majesty. Upon this, the great seal was demanded of him, October 28, 1529; his goods all seized to the king's use; and himself impeached in parliament by a charge of forty-four articles, relating chiefly to the exercise of his legatine power, and the scandalous irregularities of his life. This impeachment passed the house of lords; but, when it came to the house of commons, was so effectually defeated by the industry and address of Thomas Cromwell, who had been his servant, that no treason could be fixed upon him. He continued in his retirement at Ashur in Surrey till about Easter 1530, when he was commanded to repair to his diocese of York, where he performed many charitable and popular acts; till, November following, he was arrested for high-treason by the earl of Northumberland, and committed to the custody of the lieutenant of the Tower, who had orders to bring him to London. This disgrace affected his mind to such a degree, that he fell sick at Sheffield, in the earl of Shrewsbury's house; whence, by slow degrees, he proceeded as far as Leicester, where he is said (we believe without foundation) to have taken poison, in order to put an end to his miserable life. In his last agony he regretted, that he had not served God with the same fidelity he had always used towards his royal master. He died November 29, 1530, and was interred in the abbey of St. Mary de Pratis, at Leicester.

He was the greatest instance many ages had produced of the variety and inconstancy of human things, both in his rise and fall. By his temper in both it appears, that he was unworthy of his greatness, and deserved what he suffered.

However,

However, a great writer declares, that few ever fell from so high a station with less crimes objected against them : and it must be acknowledged, that his schemes for the promotion of learning were noble and well imagined ; as appears from the seven lectures which he founded at Oxford, from his college there, now Christ-church, and from his school at Ipswich.

WOOD (ANTHONY), an eminent English antiquary and biographer, was the son of Thomas Wood, bachelor of arts and of the civil law ; and was born at Oxford, December 17, 1632. He was sent to New-college school in that city in 1641 ; and three years after removed to the free-school at Thame in Oxfordshire, where he continued till his admission at Merton, 1647. His mother in vain endeavoured to prevail on him to follow some trade or profession ; his prevailing turn was to antiquity : “ heraldry, music, and painting, did so much crowd upon him, that he could not avoid them ; and he could never give a reason why he should delight in those studies more than others ; so prevalent was nature, mixed with a generosity of mind, and a hatred to all that was servile, sneaking, or advantageous, for lucre-sake.” He took the degree of B. A. 1652, and M. A. in 1655. As he resided altogether at Oxford, he perused all the evidences of the several colleges and churches, from which he compiled his two great works, and assisted all who were engaged in the like designs ; at the same time digesting and arranging all the papers he perused ; thus doing the cause of antiquity a double service. His drawings preserved many things which soon after were destroyed. In 1663, he began to lay the foundation of “ *Historia & Antiquitates Universitatis Oxoniensis* ;” which was published in 1674, in 2 vols. folio. The first contains the antiquities of the university in general, and the second those of the particular colleges. This work was written by the author in English, and so well esteemed that the university procured it to be translated into Latin, which is the language in which it was published. The author spent eight years about it, and was, as we are told, at the pains to extract it from the bowels of antiquity. As to the translating of it into Latin, Wood himself has given an account of it. He tells us, that Dr. Fell, having provided one Peers, a bachelor of arts of Christ-church, to translate it, sent to him for some of the English copy, and set the translator to work ; who, however, was some time before he could make a version to his mind. “ But at length having obtained the knack,” says Wood, “ he went forward with the work ; yet all the proofs, that came from the press, went through the doctor’s hands, which he would correct, alter, or dash out, or put in what he pleased ; which created a great deal of trouble to the

composer and author, but there was no help. He was a great man, and carried all things at his pleasure so much, that many looked upon the copy as spoiled and vitiated by him. Peers was a fullen, dogged, clownish, and perverse, fellow; and when he saw the author concerned at the altering of his copy, he would alter it the more, and study to put things in that might vex him, and yet please his dean Dr. Fell." And he afterwards complains, how "Dr. Fell, who printed the book at his own charge, took so much liberty of putting in and out what he pleased, that the author was so far from dedicating or presenting the book to any one, that he would scarcely own it." Among the "Genuine Remains of Barlow, bishop of Lincoln, published by Sir Peter Pett in 1693," 8vo, are two letters of that prelate, relating to this work. In the first letter, we have the following passage: "What you say of our late antiquities is too true. We are alarmed by many letters, not only of false Latin, but false English too; and many bad characters cast on good men; especially on the Anti-Arminians, who are all made seditious persons, schismatics, if not heretics: nay, our first reformers are made fanatics. This they tell me; and our judges of assize, now in town, say no less. I have not read one leaf of the book yet; but I see I shall be necessitated to read it over, that I may with my own eyes see the faults, and (so far as I am able) endeavour the mending of them. Nor do I know any other way but a new edition, with a real correction of all faults; and a declaration, that those miscarriages cannot justly be imputed to the university, as indeed they cannot, but to the passion and imprudence, if not impiety, of one or two, who betrayed the trust reposed in them in the managing the edition of that book." In the second letter, after taking notice that the translation was made by the order and authority of the dean of Christ-Church; that not only the Latin, but the history itself, is in many things ridiculously false; and then producing passages as proofs of both; he concludes thus: "Mr. Wood, the compiler of those antiquities, was himself too favourable to Papists; and has often complained to me, that at Christ-church some things were put in which neither were in his original copy, nor approved by him. The truth is, not only the Latin, but also the matter of those antiquities, being erroneous in several things, may prove scandalous, and give our adversaries some occasion to censure, not only the university, but the Church of England and our Reformation. Sure I am, that the university had no hand in composing or approving those antiquities; and therefore the errors which are in them cannot *de jure* be imputed to the university, but must lie upon Christ-church and the composer of them."

After-

Afterwards he undertook another work, which was published in 1691, folio; and the second edition was printed in 1721, folio, with this title: "ATHENÆ OXONIENSES. An exact history of all the Writers and Bishops who have had their education in the most antient and famous University of Oxford; from the fifteenth year of King Henry the seventh, A.D. 1500; to the Author's death in November, 1695: representing the birth, fortune, preferment, and death, of all those Authors and Prelates, the great accidents of their lives, and the fate and character of their writings. To which are added, the Fasti, or Annals, of the said University. In two volumes. The second edition, very much corrected and enlarged; with the addition of above 500 new lives from the Author's original manuscript." Impartiality and veracity being qualities so essential in an historian, that all other qualities without them cannot make a history good for any thing, Wood has taken some pains to prove, that these great qualities were not wanting in him; and for that purpose thought it expedient to prefix to his work the following account of himself, which it is more than probable that every reader will think curious. "As to the author himself," says he, "he is a person who delights to converse more with the dead than with the living; and has neither interest with, nor inclination to flatter or disgrace, any man, or any community of men, of whatever denomination. He is such a universal lover of all mankind, that he could wish there was such a standing measure of merit and honour agreed upon among them all, that there might be no cheat put upon readers and writers in the business of commendations. But, since every one will have a double balance herein, one for himself and his own party, and another for his adversary and dissenters, all he can do is, to amass and bring together what every side thinks will make best weight for themselves. Let posterity hold the scales and judge accordingly: *suum cuique decus posteritas referat*. To conclude: the reader is desired to know, that this herculean labour had been more proper for a head or fellow of a college, or for a public professor or officer of the most noble university of Oxford to have undertaken and consummated, than the author, who never enjoyed any place or office therein, or can justly say that he hath eaten the bread of any founder. Also, that it had been a great deal more fit for one who pretends to be a virtuoso, and to know all men, and all things that are transacted; or for one, who frequents much society in common rooms, at public fires, in coffee-houses, assignations, clubs, &c. where the characters of men and their works are frequently discussed: but the author, alas! is so far from frequenting such company and topics, that he is as it were dead

to the world, and utterly unknown in person to the generality of scholars in Oxon. He is likewise so great an admirer of a solitary and retired life, that he frequents no assemblies of the said university, hath no companion in bed or at board, in his studies, walks, or journeys; nor holds communication with any, unless with some, and those very few, of generous and noble spirits, that have in some measure been promoters and encouragers of this work: and, indeed, all things considered, he is but a degree different from an ascetic, as spending all or most of his time, whether by day or night, in reading, writing, and divine contemplation. However, he presumes, that, the less his company and acquaintance is, the more impartial his endeavours will appear to the ingenious and learned, to whose judgements only he submits them and himself."

But, as unconnected as Wood represents himself with all human things and persons, it is certain that he had his prejudices and attachments, and strong ones too, for certain notions and systems; and these prejudices and attachments will always be attended with partialities for or against those who shall be found to favour or oppose such notions or systems. They had their influence upon Wood, who, though he always spoke to the best of his judgement, and often with great truth and exactness, yet sometimes gave way to prejudice and prepossession. Among other freedoms, he took some with the earl of Clarendon, their late chancellor, which exposed him to the censure of the university. He had observed in the life of judge Glynne, that "after the restoration of Charles II, he was made his eldest serjeant at law, by the corrupt dealing of the then chancellor," who was the earl of Clarendon: for which expression, chiefly, the succeeding earl preferred an action in the vice-chancellor's court against him for defamation of his deceased father. The issue of the process was a hard judgement given against the defendant; which, to be made the more public, was put into the Gazette in these words: "Oxford, July 31, 1693. On the 29th instant, Anthony Wood was condemned in the vice-chancellor's court of the university of Oxford, for having written and published, in the second volume of his book, intituled, '*Athenæ Oxonienses*,' divers infamous libels against the right honourable Edward late earl of Clarendon, lord high chancellor of England, and chancellor of the said university; and was therefore banished the said university, until such time as he shall subscribe such a public recantation as the judge of the court shall approve of, and give security not to offend in the like nature for the future: and his said book was therefore also decreed to be burnt before the public theatre; and on this day it was burnt accordingly,

accordingly, and public programmas of his expulsion are already affixed in the three usual places." An historian, who has recorded this censure, says, that it was the more grievous to the blunt author, because it seemed to come from a party of men whom he had the least disobliged. His bitterness had been against the Dissenters: but of all the zealous Churchmen he had given characters with a singular turn of esteem and affection. Nay, of the Jacobites, and even of Papists themselves, he had always spoken the most favourable things; and therefore it was really the greater mortification to him, to feel the storm coming from a quarter where he thought he least deserved and might least expect it. For the same reason, adds the historian, this correction was some pleasure to the Presbyterians, who believed there was a rebuke due to him, which they themselves were not able to pay. Wood was animadverted upon likewise by Burnet, in his "Letter to the bishop of Litchfield and Coventry concerning a book of Anthony Harmer (alias Henry Wharton), called, 'A Specimen of some Errors and Defects in the History of the Reformation,' &c;" upon which, in 1693, he published a vindication of himself, which is reprinted before the second edition of his "Athenæ Oxonienses."

As a collector, Mr. Wood deserves highly of posterity: but his narrowness of mind and furious prejudices are unpardonable: and we want correctness both of judgement and style in his works. Many errors in his "Athenæ" must be charged to false intelligence: in many articles he could receive no information at all. His tittle-tattle is a picture of the manners of his age.

Mr. Wood died at Oxford, Nov. 29, 1695, of a retention of urine, under which he lingered above a fortnight. The circumstances of his death are recorded in a letter of Dr. Arthur Charlett, rector of University-college, to abp. Tenison: this letter, which was published by Hearne, in the appendix to his edition of "*Johannis Confratris & Monachi Glastonienfis Chronica. Oxon. 1726,*" illustrates the character of this extraordinary person, by minutely describing his behaviour at the most important and critical of all seasons. He left his papers and books to the charge of Dr. Chartlett, Mr. Bisse, and Mr. (afterwards bishop) Tanner, to be placed in the Ashmolean library.

WOOD (ROBERT), a polite scholar, and under-secretary of state in 1764, has a right to a niche in our temple of fame for his very curious "Essay on the original Genius of Homer." Of the particulars of his life, the proper subject for our pages, we reluctantly confess ourselves ignorant; but shall observe, that in the earlier part of life he visited the

scenes which Homer has so beautifully described; where it is not surprising that he caught what he calls “the species of enthusiasm which belongs to such a journey, performed in such society, where, Homer being my guide, and Bouverie and Dawkins my fellow-travellers, the beauties of the first of poets were enjoyed in the company of the best of friends. Had I been so fortunate,” he adds, “as to have enjoyed their assistance in arranging and preparing for the public the substance of our many friendly conversations on this subject, I should be less anxious about the fate of the following work: but, whatever my success may be in an attempt to contribute to the amusement of a vacant hour, I am happy to think, that though I should fail to answer the expectations of public curiosity, I am sure to satisfy the demands of private friendship; and that, acting as the only survivor and trustee for the literary concerns of my late fellow-travellers, I am, to the best of my judgement, carrying into execution the purpose of men for whose memory I shall ever retain the greatest veneration; and though I may do injustice to those honest feelings which urge me to this pious task, by mixing an air of compliment in an act of duty, yet I must not disown a private, perhaps an idle consolation, which, if it be vanity to indulge, it would be ingratitude to suppress, *viz.* that as long as my imperfect descriptions shall preserve from oblivion the present state of the Troade, and the remains of Balbec and Palmyra, so long will it be known that Dawkins and Bouverie were my friends.”

Mr. Wood had drawn up a great part of this Essay in the life time of Mr. Dawkins, who wished it to be made public. “But,” says Mr. Wood, “while I was preparing it for the press, I had the honour of being called to a station, which for some years fixed my whole attention upon objects of so very different a nature, that it became necessary to lay Homer aside, and to reserve the farther consideration of my subject for a time of more leisure. However, in the course of that active period, the duties of my situation engaged me in an occasional attendance upon a nobleman (the late earl Granville), who, though he presided at his majesty’s councils, reserved some moments for literary amusement. His lordship was so partial to this subject, that I seldom had the honour of receiving his commands on business, that he did not lead the conversation to Greece and Homer. Being directed to wait upon his lordship a few days before he died, with the preliminary articles of the treaty of Paris, I found him so languid, that I proposed postponing my business for another time; but he insisted that I should stay, saying, ‘it could not prolong his life, to neglect his

his duty:’ and, repeating a passage out of Sarpedon’s speech [A], dwelt with particular emphasis on a line which recalled to his mind the distinguishing part he had taken in public affairs. His lordship then repeated the last word [B] several times with a calm and determined resignation; and, after a serious pause of some minutes, he desired to hear the treaty read; to which he listened with great attention; and recovered spirits enough to declare the approbation of a dying statesman (I use his own words) on the most glorious war, and most honourable peace, this country ever saw.”

WOOD (ISAAC) painted in oil, and in black lead on vellum. Wriothesley, duke of Bedford, was his patron. Several of his works are at Wooburn-Abbey. He died Feb. 24, 1752, aged 63. He was remarkable for his humour and happy application of passages in “Hudibras.”

WOOD (JAMES), professor of divinity, and provost of St. Salvator’s college in St. Andrew’s, was a learned divine and considerable writer. He wrote a book against Independency. His death happened about 1664.

WOODALL (JOHN) was very eminent in the practice of surgery in the time of queen Elizabeth and James I. He was born about 1569; and, in 1589, acted as a military surgeon among the troops sent by the queen to the assistance of Henry IV. under lord Willoughby. He afterwards visited several parts of Europe; and, on his return, settled in London, where he seems to have acted in the capacity of a physician also. He became a member of the corporation of surgeons; and, about 1612, was elected surgeon to St. Bartholomew’s hospital, and likewise surgeon-general to the East-India Company; a place of great trust, as he seems to have had the charge of appointing surgeons and mates to the Company’s ships, and filling the medicine-chests, and other necessary articles. On this occasion he published his “Surgeon’s Mate,” which was first printed in 1617. In 1626, he had the charge of fitting out the chirurgical part in the naval force of the kingdom at that time, and seems then to have written his short treatise, entitled “Viaticum,” as a kind of appendix to his former work, for the instruction of the younger surgeons. We know very little concerning him after this period, except that he was for a time master of the Surgeons company, and that he reached his 69th year in 1638, when he collected all his works into one.

WOODCOCK (ROBERT) was both a musician and painter, of a gentleman’s family, yet followed his inclination, and quitted a place he held under government, to devote him-

[A] Il M. 342. Pope’s Hom. xii. 387.

[B] “*τομην*.”

self with more ardor to these arts. He both played on the hautboy and composed; and some of his compositions, in several parts, were published. He excelled in sea-pieces. Died April 10, 1728, aged 36.

WOODFORD (SAMUEL), D. D. eldest son of Robert Woodford, of Northampton, gent, was born in the parish of Allhallows on the Wall, London, April 15, 1636; became a commoner of Wadham-college in 1653; took one degree in arts in 1656; and in 1658 returned to the Inner Temple, where he was chamber-fellow with the poet Flatman. In 1660, he published a poem "On the return of king Charles II." After that period, he lived first at Aldbrook, and afterwards at Bensted in Hampshire, in a married and secular condition, and was elected F. R. S. 14 cal. Jan. 1669. He took orders from bishop Morley, and was soon after presented by Sir Nicolas Stuart, bart. to the rectory of Hartley-Maudet in Hampshire. He was installed prebend of Chichester May 27, 1676; made D. D. by the diploma of archbishop Sancroft in 1677; and prebendary of Winchester, Nov. 8, 1680, by the favour of his great patron, the bishop of that diocese. He died in 1700. His poems, which have some merit, are numerous. His "Paraphrase on the Psalms, in Five Books," was published in 4to, 1667, and again in 1678, 8vo. This "Paraphrase," which was written in the Pindaric and other various sorts of verse, is commended by R. Baxter in the Preface to his "Poetical Fragments 1681;" and is called by others "an incomparable version," especially by his friend Flatman, who wrote a Pindaric Ode on it, and a copy of verses on Woodford's "Paraphrase on the Canticles, 1679." 8vo. With this latter Paraphrase are printed, 1. "The Legend of Love, in three cantos." 2. "To the Muse," a Pindaric ode. 3. "A Paraphrase upon some select Hymns of the New and Old Testament." 4. "Occasional Compositions in English Rhimes," with some Translations out of Latin, Greek, and Italian, but chiefly out of the last; some of which compositions and translations were before falsely published by a too-curious collector of them, from very false copies, against the will and knowledge of their author. Dr. Woodward complains, that several of his translations of some of the Moral Odes had been printed after the same incorrect manner.

WOODHEAD (ABRAHAM), a very voluminous controversial writer, was a native of Maltham in Yorkshire in the 17th century, and bred at Oxford; but afterwards went over to the Romish communion, amongst whom he is esteemed the best Roman Catholic author of the English nation in that period.

period. Many of his tracts (which are all anonymous) have been answered by Dr. Stillingfleet. He died in 1678

WOODVILLE (ELIZABETH) was the widow of Sir John Grey, who lost his life in the battle of Bernard's Heath. Edward IV. king of England, who Phil. de Comines says was the handsomest person of his time, accidentally fell in love with and married her, though he had before demanded Bona of Savoy in marriage, who was sister to the French queen. This marriage occasioned all the resentment of the earl of Warwic against the king; and it also made the French king his enemy. However, the queen had little happiness from this alliance; only the marriage occasioned the birth of a princess, who, after the murder of her two brothers by their uncle, Richard III. became the happy instrument of uniting the contending houses of York and Lancaster. Besides, this queen was made unhappy by three concubines kept by the king; of whom the celebrated Jane Shore was the greatest favourite, being equally remarkable for her beauty in youth, and her misery in age; for she had been the happy wife of an opulent merchant, the idolized mistress of a potent king, and the fair adulteress of a noble lord. The protector was afraid of taking her life; but he stripped her of her fortune: however, she did not perish for want, according to the common report; and, though Mr. Rowe has beautifully embellished her story, he must have been sensible that she was alive in the reign of Henry VIII.

WOODWARD (JOHN), an eminent English natural philosopher and physician, was of a gentleman's family both by his father and mother, and was born in Derbyshire the 1st of May, 1665. He was educated at a country school; where, before he was sixteen, he was well acquainted with the Latin tongue, and had made a considerable progress in the Greek. He was afterwards sent to London, and put apprentice (as is said) to a linen-draper; but he did not continue long in that business, before he betook himself wholly to his studies, which he pursued with uncommon diligence and application. Some time after, he became acquainted with Dr. Peter Barwick the physician; who, finding him a very promising genius, took him under his tuition in his own family. In this situation he continued to apply himself to philosophy, anatomy, and physic; till he was invited by Sir Ralph Dutton to his seat at Sherborne in Gloucestershire, with Dr. Barwick his lady's father; where he began those observations and collections relating to the present state of our globe, which laid the foundation for his discourses afterwards on that subject. Jan. the 13th, 1692, the professorship of physic in Gresham-college being vacant, Woodward was chosen to fill it. He

was recommended by many gentlemen of figure in the learned faculties, whose testimonials were produced in his favour; of which that from Dr. Barwick may be properly inserted, because it will afford some light to his history. "I do hereby certify, that I have been particularly well acquainted with the life and studies of Mr. John Woodward for above these eight years. I know him to be of virtuous life and sober conversation. He studied physic in my family almost four years. Before he came to me, he had made a very great progress in learning; and ever since he hath prosecuted his studies with so much industry and success, that he hath made the greatest advance not only in physic, anatomy, botany, and other parts of natural philosophy, but likewise in history, geography, mathematics, philology, and all other useful learning, of any man I ever knew of his age. Nor am I singular in this opinion of him, he being to my certain knowledge very much respected merely upon this account by persons of the greatest judgement and learning; many of whom would, as well as myself, testify personally, were there occasion, much more than I have here in writing. Witness my hand this 24th day of September 1692. PETER BARWICK."

Woodward was then in his 28th year; and, from what is said of him in this certificate, it appears, that he could not have been diverted from the course of his studies by other business above two or three years at the most; and even during that time it cannot be supposed that he never meddled with books. Nov. 1693, he was chosen a fellow of the Royal Society, and was frequently afterwards one of their council. In 1695, he obtained his degree of doctor of physic by a patent from abp. Tenison; and, the year following, was admitted to the same degree at Cambridge, and a member of Pembroke-Hall in that university. In 1695, he published "An Essay towards a Natural History of the Earth and terrestrial bodies, especially minerals; as also of the Sea, Rivers, and Springs. With an Account of the universal Deluge, and of the Effects that it had upon the Earth," 8vo. This at least is the title of the second edition in 1702; and of the third in 1723. He called it an essay, because it was designed (as he said) to have been followed by a larger work upon the same subject, of which that was but a specimen. Soon after its appearance, it met with the usual fate of writings that pretended to any thing new; being highly applauded by some, and as vigorously attacked by others, who either questioned the truth of the principles advanced in it, or charged the author with plagiarism. But, so earnest was the doctor in the pursuit of this subject, that the year after this book came out, 1696, he published a pamphlet, intitled, "Brief

“ Brief Instructions for making Observations in all parts of the World ; as also for collecting, preserving, and sending over, natural things,” &c. Wherein he requests all persons, who had curiosity or opportunity, either at home or abroad, to engage in this useful undertaking, for the improvement of natural knowledge.

June 1698, he was admitted a candidate of the college of physicians ; and, in 1702, chosen fellow. In 1699, he published, in the “ Philosophical Transactions,” “ Some Thoughts and Experiments concerning Vegetation :” in 1713, “ Remarks upon the antient and present State of London, occasioned by some Roman Urns, Coins, and other Antiquities, lately discovered ;” a third edition of which was printed in 1723, 8vo : in 1714, “ *Naturalis Historia Telleris illustrata & aucta, una cum ejusdem defensione, præsertim contra nuperas objectiones Camerarii,*” &c. The answer to Camerarius was afterwards translated into English, with the following title, “ The Natural History of the Earth illustrated, enlarged, and defended : written originally in Latin, and now first made English by Benjamin Holloway, LL. B. and F. R. S. 1726,” 8vo. To which were added, Four Letters written by Dr. Woodward upon the same subject ; as also several papers inserted by the translator in his introduction, which had been communicated to him by the doctor from his larger work, mentioned above. In 1718, he published, “ The State of Physic, and of Diseases ; with an Inquiry into the Causes of the late Increase of them ; but more particularly of the Small-Pox. With some Considerations upon the new Practice of purging in that Disease :” &c. in 8vo. This new practice of purging in the putrid or second fever in the Small-Pox had been begun and encouraged by the doctors Freind and Mead ; and it was against the authority of these eminent physicians that Dr. Woodward’s book was chiefly directed. It laid the foundation of a bitter controversy ; and Dr. Mead retained a sense of the injury, as he thought it, for many years after, as appears from the preface to his treatise on the Small-Pox ; where he gives a short history of the affair, and also throws some personal reflections on Dr. Woodward, which would have been inexcusable in the heat of the controversy, and were certainly much more so near thirty years after.

Dr. Woodward declined in his health a considerable time before he died ; and though he had all along continued to prepare materials for his large work, relating to the Natural History of the Earth, yet it was never finished ; but only some collections, said to have been detached from it, were printed at different times, as enlargements upon particular topics

topics in his Essay. He was confined first to his house, and afterwards to his bed, many months before his death. During this time, he not only drew up instructions for the disposal of his books and other collections, but also completed and sent to the press his "Method of Fossils," in English; and lived to see the whole of it printed, except the last sheet. He died in Gresham-college, the 25th of April, 1728; and was buried in Westminster-abbey. After his death came, in 1728, the two following works: 1. "Fossils of all kinds, digested into a Method suitable to their mutual relation and affinity," &c. 8vo. 2. "A Catalogue of Fossils in the Collection of John Woodward, M D." in 2 vols. 8vo. By his last will, he founded a lecture in the university of Cambridge, to be read there upon his "Essay towards the Natural History of the Earth, his Defence of it, his Discourse of Vegetation, and his State of Physic;" for which he ordered lands of 150l. per annum in South-Britain to be purchased and conveyed to that university, and out of this a hundred pounds per annum to the lecturer, who, after the death of his executors Dixie Windfor, Hugh Bethel, Richard Graham, Esqrs. and colonel Richard King, is to be chosen by the archbishop of the province, the bishop of the diocese, the presidents of the College of Physicians and of the Royal Society, the two members of parliament, and the whole senate of the university. This lecturer to be a bachelor; to have no other preferment; to read four lectures a year in English or Latin, of which one is to be printed; to have the custody of the two cabinets of fossils given by the doctor to the university, to shew them three days in each week gratis; and to be allowed ten pounds per annum for making experiments and observations, and keeping correspondence with learned men. Vanity often defeats the very end it proposes, and certainly did so here; for, it was next to impossible, that the conditions prescribed could be observed with any punctuality: the consequence of which is, as always in such cases, that the whole affair gradually falls into neglect and oblivion. Dr. Radcliffe managed his donations at Oxford in a far better way, as being sure to keep his name constantly in use, so long as the university itself should subsist. A Woodwardian professor, however, was appointed in 1731; and he was the very ingenious and learned Dr. Conyers Middleton, who opened the lectures with an elegant Latin oration in praise of the founder, and upon the usefulness of his institution. Middleton resigned that province about two years after, and was succeeded by Mr. (afterwards Dr.) Charles Mason, fellow of Trinity-college; who, after the example of his predecessor, published his

his inauguration-speech in 1734. Benjamin Green, M. A. succeeded Dr. Mason in 1778.

Dr. Woodward was buried, as we have said, in Westminster-abbey; and there is a flat stone, with a short inscription, over him. But at some distance from the grave, a beautiful monument of white marble is erected to his memory, which represents Philosophy by a female figure, sitting and looking upwards. In her left hand she holds a shield, whereon is the doctor's head in bas-relief, supported on her knee; and her right arm rests upon two books lying on a pillar, with a sceptre in that hand, pointing downwards to a pedestal ornamented with various plants and fossils, on the front of which is a Latin inscription.

WOODWARD (HENRY), a celebrated comedian, born in London in 1717, was educated at Merchant-Tailors school, and at first engaged in the business of a tallow-chandler. He was then bound apprentice to the late Mr. Rich, under whose tuition he became qualified for a Harlequin. His subsequent success as a comic actor is too well known to need commemoration. After he had saved about 6000*l.* from his emoluments on the stages in London, he lost it all again by imprudently commencing manager in Ireland. He then returned to Covent-Garden, where he continued till the time of his death, which happened April 17, 1777, occasioned by an accident as he was jumping on a table in the character of Scrub. During his illness, the late Dr. Isaac Schomberg (his school-fellow), who attended him, refused the acceptance of a single fee. To have been thus respected by a man of distinguished integrity is no small degree of praise. Mr. Woodward was the author of a farce called "Marplot in Lisbon;" and "The Man's the Master," a comedy, 1775," 8vo.

WOOLSTON (THOMAS), an English divine, very famous in his day, was born in 1669, at Northampton, where his father was a reputable tradesman. After a proper education at a grammar-school, he was entered of Sidney-college in Cambridge, where he took both the degrees in arts, and that of bachelor of divinity, and was chosen fellow of his college. His first appearance as an author was in 1705; when he printed at Cambridge a work, intituled, "The old Apology of the Truth for the Christian Religion against the Jews and Gentiles revived," 8vo. Though there were in this performance some singular notions advanced, and a new manner of defending Christianity proposed, yet there was nothing that gave offence, and many things which shewed great ingenuity and learning. From this time to 1720, Woolston published nothing; and led, as he had done before,

a college-life, applying himself indefatigably to his studies, which were chiefly in divinity and the writings of the fathers. In 1720, he published a Latin dissertation, intituled, “*De Pontii Pilati ad Tiberium Epistola circa res Jesu Christi gestas; per Mystagogum:*” in which he endeavours to prove, that Pontius Pilate wrote a letter to Tiberius Cæsar concerning the works of Christ; but that the epistle delivered down to us under that name, among the writings of the fathers, was forged. The same year, he published another pamphlet in Latin, with the title of, “*Origenis Adamantii Renati Epistola ad Doctores Whitbeurn, Waterlandium, Whistonium, aliosque literatos hujus sæculi disputatores, circa fidem vere orthodoxam & scripturarum interpretationem;*” and, soon after, a second epistle with the same title. That *furor allegoricus* or rage of allegorizing the letter of the holy scriptures into mystery, with which this writer was incurably infected, began now to shew itself more openly to the world than it had hitherto done. In 1720 and 1721, he published two letters to Dr. Bennet; one upon this question, “Whether the people called Quakers do not the nearest of any other sect of religion resemble the primitive Christians in principles and practice? by Aristobulus:” the other, “In Defence of the Apostles and Primitive Fathers of the Church, for their allegorical Interpretation of the law of Moses, against the Ministers of the letter and literal Commentators of this age;” and, soon after, an answer to these two letters; in all which his view appears to have been rather to be severe upon the Clergy than to defend either Apostles, Fathers, or Quakers. In 1722, he published a piece, intituled, “The exact Fitness of the Time in which Christ was manifested in the Flesh, demonstrated by Reason, against the Objections of the old Gentiles, and of modern Unbelievers.” This was well enough received, as shewing much learning, and having in it some good things. It was written twenty years before its publication, and delivered as a public exercise both in Sidney-college chapel, and in St. Mary’s church, as Woolston himself observes in his dedication of it to Dr. Fisher, master of Sidney-collge. In 1723 and 1724 came out his four “Free Gifts to the Clergy,” and his own “Answer” to them, in five separate pamphlets: in which he attacks the clergy with his usual disaffection towards them, who, however, had not a fair occasion of laying hold on him yet; for, though he expressed no regard for them, yet he expressed a very great one for religion; and did what some may think more than necessary to defend it, when in 1726 he published “A Defence of the Thundering Legion against Mr. Moyle’s Dissertations.”

But now the season of trouble was at hand. About this time he published his "Moderator between an Infidel and "Apostate," and two "Supplements to the Moderator:" occasioned by the controversy between Mr. Collins and his opponents concerning "The Grounds and Reasons of the Christian Religion." In these pieces, he pursued his allegorical scheme, to the exclusion of the letter; and, with regard to the miracles of Christ, not only contended for sublime and mystical interpretations of them, but also asserted that they were not real, or ever actually wrought. Such assertions were not likely to be unnoticed in a Christian country, and he was prosecuted by the attorney-general; but the prosecution was stopped at the intercession of Mr. Whiston. In 1727, 1728, 1729, and 1730, were published his "Six Discourses on the Miracles of Christ," and his two "Defences" of them. The six discourses are dedicated to six bishops: to Gibson, bishop of London; to Chandler, bishop of Litchfield; to Smalbroke, bishop of St. David's; to Hare, bishop of Chichester; to Sherlock, bishop of Bangor; to Potter, bishop of Oxford: and, though they are all insulted and ridiculed, yet it is done in such a manner, that perhaps the gravest man alive could not read them without smiling. There is also a great deal of merriment and humour in the discourses themselves; but then the profaneness and blasphemy with which it is mixed cannot but excite a horror, and of course stifle all emotions of mirth. What Woolston undertakes to prove is, that the miracles of our Saviour, as we find them in the Evangelists, however related by them as historical truths, were not real, but merely allegorical; and that they are to be interpreted, not in literal but only in mystical senses. His pretence is, that the Fathers of the Church considered our Saviour's miracles in the same allegorical way that he does; that is, as merely allegorical, and excluding the letter: but this is not so. Some of the fathers, indeed, and Origen in particular, did not confine themselves to the bare letter, but endeavoured, upon the foundation of the letter, to raise spiritual meanings, and to allegorise by way of moral application; and they did this, not only upon the miracles of Christ, but upon almost all the historical facts of the Old and New Testament: but they never denied the miracles or the facts. This strange and enthusiastic scheme of Woolston was offensive enough of itself, but infinitely more so from his manner of conducting it; for he not only argues against the miracles of Christ, but treats them in a most ludicrous and indecent way. Innumerable books and pamphlets, both from bishops and inferior clergy, appeared against his discourses; and, what was far worse, a second prosecution was commenced and

carried on with vigour against him. At his trial in Guildhall before the lord-chief-justice Raymond, he spoke several times himself; and among other things urged, that "he thought it very hard to be tried by a set of men, who, though otherwise very learned and worthy persons, were yet no more judges of the subjects on which he wrote than he himself was a judge of the most crabbed points of law." He was sentenced to a year's imprisonment, and to pay a fine of 100*l*. He purchased the liberty of the rules of the King's Bench, where he continued after the expiration of the year, being unable to pay the fine. Dr. Samuel Clarke had begun his solicitations at court for the releasement of Woolston, declaring that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty which he himself had always contended for: but he was hindered from effecting it by his death, which happened soon after Woolston's commitment. The greatest obstruction to his deliverance from confinement was the obligation of giving security not to offend by any future writings, he being resolved to write again as freely as before. While some supposed this author not in earnest, but meaning to subvert Christianity under a pretence of defending it; others believed him disordered, and not perfectly in his right mind: and many circumstances concurred to persuade to the latter of these opinions.

He had been deprived of his fellowship, on account of non-residence, about 1721; from which time he lived mostly in London, his brother, who was an alderman of Northampton, allowing him 30*l*. *per annum*. As the sale of his books was very great, his gains arising from them must have been proportionable; but he defrayed all the expences, and those not inconsiderable, to which his publishers were subjected by selling. He died January 27, 1732-3, after an illness of four days; and, a few minutes before his death, uttered these words: "This is a struggle which all men must go through, and which I bear not only patiently, but with willingness." His body was interred in St. George's church-yard, Southwark.

WOOTON (JOHN), a famous landscape-painter, distinguished himself by painting horses and dogs, for which he was often paid forty guineas; and twenty, when smaller than life. In his latter pieces, from the failure of his eyes, the foliage of his trees are too strongly marked. He died Jan. 1765. His collections, drawings, and prints, were sold on his quitting business in 1761.

WORMIUS (OLAUS), a learned physician of Denmark, was born in 1588 at Arhusen, a city of Jutland, where his father was a burgomaster of an ancient family. He began his studies

Studies in his native place; was sent, very young, to the college of Lunenburg; and thence to Emmeric, in the duchy of Cleves. Having spent four years at these places, he was removed to Marburg in 1605; and two years after to Strasbourg, where he applied himself to physic, for which profession he had now declared. The répute that the physicians at Basil were in, drew him there; and he studied some time with advantage under Platerus and others. In 1608, he went to Italy, and stayed some months at Padua, where his uncommon parts and learning procured him singular honours. He visited other cities of Italy, and passed thence into France, stopping at all places where he found physicians of note: thus he stayed three months at Sienna, and four at Montpellier. His design was, to make a long abode at Paris; but the assassination of Henry IV. which happened in 1610; about two months after his arrival, obliged him as well as other strangers to retire from that city for fear of consequences: and accordingly he went strait to Holland, and thence to Denmark. He had not yet visited the university of Copenhagen, so that his first care was to repair thither, and to be admitted a member of it. He was earnestly entreated to continue there; but his passion for travelling was not yet satiated, and he resolved to see England first. The chemicall experiments that were then carrying on at Marburg made a great noise; and he went thither in 1611, with a view of perfecting himself in a science of great importance to a physician. Thence he journeyed to Basil, where he took the degree of doctor in physic; and from Basil to London, in which city he resided a year and a half. His friends grew now impatient to have him at home, where he arrived in 1613; and was scarcely settled, when he was made professor of the belles-lettres in the university of Copenhagen. In 1615, he was translated to the chair of the Greek professor; and, in 1624, to the professorship of physic, which he held to his death. These occupations did not hinder him from practising in his profession, and from being the fashionable physician. The king and court of Denmark always employed him: and Christiern IV, as a recompence for his services, conferred on him a canonry of Lunden. He died in 1654, aged 66.

As much taken up as the life of this physician seems to have been, he found time to marry three wives, and to get sixteen children; and, what is still more, to write and publish above twenty works. He published some pieces on subjects relating to his profession, several works in defence of Aristotle's philosophy, and several concerning the antiquities of Denmark and Norway. For these last he is principally to be

regarded, as they are very learned, and set forth many curious things in the Danish tongue: their titles are these: 1. "Fasti Danici, 1626;" 2. "A History of Norway, 1633," 4to. 3. "Litteratura Danica Antiquissima, vulgo Gothica dicta, & de prisca Danorum Poesi, 1636," 4to. 4. "Monumentorum Danicorum libri VI. 1643," folio. 5. "Lexicon Runicum. & Appendix ad Monumenta Danica, 1650," folio. 6. "Series Regnum Daniæ duplex, & limitum inter Daniam & Sueciam Descriptio, 1642," folio. 7. "Tallshoi, seu Monumentum Stroense in Scania, 1628," 4to. 8. "Monumentum Trygvvaldense, 1636," 4to. All printed at Hafnia, or Copenhagen.

He had a son William, and William had a son Christiern, who both distinguished themselves in the republic of letters.

WORSDALE (JAMES) would have been little known, as Mr. Walpole observes, had he been distinguished by no talents but his pencil. He was apprentice to Sir Godfrey Kneller; but, marrying his niece without his consent, was dismissed by his master. On the same, however, of that education, by his singing, excellent mimicry, and facetious spirit, he gained both patrons and business, and was appointed master-painter to the board of ordnance. Mrs. Pilkington has related some anecdotes of him in her "Memoirs." He was the author of several small pieces, songs, &c. and of five dramatic performances. He died June 13, 1767, and was buried at St. Paul's, Covent-garden, with this epitaph composed by himself:

"Eager to get, but not to keep, the pelf,
"A friend to all mankind, except himself."

WORTHINGTON (Dr. JOHN), an excellent divine of the church of England, was created B. D. in 1646, and D. D. in 1655; and, being chosen master of Jesus-college many years after the ejection of Dr. Richard Sterne, successively abp. of York, was with some difficulty prevailed upon to submit to the choice and request of the fellows, his inclination being to a more private and retired life; and soon after the Restoration he resigned that mastership to Dr. Sterne. During the years 1660 and 1661 he cultivated a frequent correspondence by letters with that great promoter of all useful learning, Mr. Samuel Hartlib; four and twenty of Dr. Worthington's being published at the end of his Miscellanies; and several others by bishop Kennet in his register and Chronicle. He entered upon the cure of St. Bene't Fink in June 1664, under Dr. George Evans, canon of Windsor, who held a lease from that college of the rectory; and he continued to preach

preach there during the plague-year 1665, coming thither weekly from Hackney, where he had placed his family: and from February 18, 1665-6, till the fire in September, he preached the lecture of that church, upon the death of the former lecturer. Soon after that calamity, he was presented by Dr. Henry More, of Christ's college in Cambridge, to the living of Ingoldsbey, near Grantham in Lincolnshire; and to a prebend of Lincoln, procured him by archbishop Sheldon, who had a great esteem for him. From Ingoldsbey he removed to Hackney, being chosen lecturer of that church with a subscription commencing from Lady-Day 1670; and, the church of St. Bene't Fink being then rebuilding, he made suit to the church of Windsor to have his lease of the cure renewed to him, being recommended by the archbishop to Dr. Ryves, dean of that church. This was granted him; but some difficulties arising about the form of the lease, with regard to the parsonage-house, agreed to be rebuilt, he did not live to execute it, dying at Hackney in the latter end of the year 1671, and being interred in the church there.

His funeral-sermon was preached by Dr. John Tillotson at Hackney, on the 30th of Nov. 1671, on John ix. 4. printed, as it was preached on another occasion, in the third volume of his posthumous sermons, published by Dr. Barker. But the character of Dr. Worthington, which was the conclusion of that sermon, and omitted in that edition, is inserted in the preface to that learned man's "Miscellanies," published at London in 1704 in 8vo. by Dr. Fowler, bishop of Gloucester, and prefixed to Dr. Worthington's "Select Discourses," revised and published by his son John Worthington, M. A. at London, 1725, in 8vo.

WORTHINGTON (WILLIAM), D. D. was born in Merionethshire in 1703, and educated at Oswestry-school, whence he came to Jesus-college, Oxford, where he made great proficiency in learning. From college he returned to Oswestry, and became usher in that school. He took the degree of M. A. at Cambridge in 1742; was afterwards incorporated at Jesus-college, Oxford, July 3, 1758; and proceeded B. and D. D. July 10, in that year. He was early taken notice of by that great encourager of learning bp. Hare, then bishop of St. Asaph, who presented him first to the vicarage of Llanyblodwell, in the county of Salop, and afterwards removed him to Llanrhayader, in Denbighshire, where he lived much beloved, and died Oct. 6, 1778, much lamented. As he could never be prevailed upon to take two livings, bishop Hare gave him a stall at St. Asaph, and a sinecure, "to enable him," he said, "to support his charities (for charitable he was in an eminent degree). Afterwards arch-

bishop Drummond (to whom he had been chaplain for several years) presented him to a stall in the cathedral of York. These were all his preferments. He was a studious man, and wrote several books, of which the principal are here enumerated: "An Essay on the Scheme and Conduct, Procedure and Extent, of Man's Redemption; designed for the Honour and Illustration of Christianity. To which is annexed, a Dissertation on the Design and Argumentation of the Book of Job. By William Worthington, M.A. Vicar of Blodwel in Shropshire. London, printed for Edward Cave, at St. John's Gate, 1743," 8vo. 2. "The Historical Sense of the Mosaic Account of the Fall proved and vindicated, 17 . .," 8vo. 3. "Instructions concerning Confirmation, 17 . .," 8vo. 4. "A Disquisition concerning the Lord's Supper, 17 . .," 8vo. 5. "The Use, Value, and Improvement, of various Readings shewn and illustrated, in a sermon preached before the University of Oxford, at St. Mary's, on Sunday, Oct. 18, 1761, Oxford, 1764," 8vo. 6. "A Sermon preached in the Parish-Church of Christ-church, London, on Thursday, April the 21st, 1768; being the Time of the yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of London and Westminster, 1768," 4to. 7. "The Evidences of Christianity, deduced from Facts, and the Testimony of Sense, throughout all Ages of the Church, to the present time. In a Series of Discourses, preached for the Lecture founded by the Hon. Robert Boyle, Esq. in the Parish-church of St. James, Westminster, in the years 1766, 1767, 1768; wherein is shewn, that, upon the whole, this is not a decaying but a growing Evidence, 1769," 2 vols. 8vo. 8. "The Scripture Theory of the Earth, throughout all its Revolutions, and all the Periods of its Existence, from the Creation to the final Renovation of all things; being a Sequel to the Essay on Redemption, and an Illustration of the Principles on which it is written, 1773," 8vo. 9. "Irenicum; or, the Importance of Unity in the Church of Christ considered, and applied towards the healing of our unhappy Differences and Divisions, 1775," 8vo. 10. "An Impartial Enquiry into the Case of the Gospel-Demoniacs; with an Appendix, consisting of an Essay on Scripture-Demonology, 1777," 8vo. This last was a warm attack on the opinion held out by a respectable Dissenting Divine, the Rev. Hugh Farmer, in his "Essay on the Demoniacs, 1775," 8vo. and, having produced a spirited reply, 1778, Dr. Worthington prepared for the press (what by the express directions of his will was given to the public after his death) "A farther Enquiry into the Case of the Gospel-Demoniacs, occasioned by Mr. Farmer's on the subject, 1779," 8vo.

WOTTON (Sir HENRY), an Englishman, eminent for learning and politics, was descended from a gentleman's family by both parents, and was born at Bocton-hall in Kent, March 30, 1568. He was educated first under private tutors at home, and then sent to Winchester-school; whence, in 1584, he was removed to New-college in Oxford. Here, living in the condition of a gentleman-commoner, he had his chamber in Hart-hall adjoining; and, for his chamber-fellow, Richard Baker, his countryman, afterwards a knight and a celebrated historian. He did not continue long there, but went to Queen's college, where he became well versed in logic and philosophy; and, being distinguished for wit and learning, was pitched upon to write a tragedy for the private use of that house. The name of it was Tancredo: and Walton relates, "that it was so interwoven with sentences, and for the method and exact personating those humours, passions, and dispositions, which he proposed to represent, so performed, that the gravest of the society declared, he had in a slight employment given an early and solid testimony of his future abilities." In 1588, he supplicated the congregation of regents, that he might be admitted to the reading of any of the books of Aristotle's logic, that is, be admitted to the degree of bachelor of arts; but whether he was admitted to that or any other degree doth not appear, says Wood, from the university registers, although Walton tells us, that about his 20th year he proceeded master of arts, and at that time read in Latin three lectures *de oculo*.

After he had left Oxford, he betook himself to travel, and went into France, Germany, and Italy. He stayed but one year in France, and part of that at Geneva; where he became acquainted with Beza and Isaac Casaubon. Three years he spent in Germany, and five in Italy, where both in Rome, Venice, and Florence, he cultivated acquaintance with the most eminent men for learning and all manner of fine arts; for painting, sculpture, chemistry, and architecture; of all which he was a dear lover and an excellent judge. After having spent nine years abroad, and accomplished himself to a very extraordinary degree, he returned to England; and by his wit and politeness so effectually recommended himself to the earl of Essex as to be first admitted into his friendship, and afterwards to be made one of his secretaries, the celebrated Mr. Henry Cusse being the other. He personally attended all the councils and employments of the earl, and continued with him till he was apprehended for high treason. Then he fled his country; and was scarcely landed in France, when he heard that his master Essex was beheaded, and his friend Cusse hanged. He went on to Florence, and was received

into great confidence by the grand duke of Tuscany, who, having intercepted letters which discovered a design to take away the life of James VI. of Scotland, dispatched Wotton thither to give him notice of it. Wotton was on this account, as well as according to his instructions, to manage this affair with all possible secrecy: and therefore, having parted from the duke, he took the name and language of an Italian; and not only so, but, to avoid the line of English intelligence and danger, he posted into Norway, and from that country to Scotland. He found the king at Stirling, and was admitted to him under the name of Octavio Baldi. He delivered his message and his letters to the king in Italian: then, stepping up and whispering to his majesty, he told him he was an Englishman, besought a more private conference with him, and that he might be concealed during his stay in Scotland. He spent about three months with the king, who was highly entertained with him, and then returned to Florence, where, after a few months, the news of queen Elizabeth's death, and of king James's accession to the crown of England, arrived.

Sir Henry Wotton then returned to England, and, as it seems, not sooner than welcome. For, king James, finding, among other officers of the late queen, Sir Edward, who was afterwards lord Wotton, asked him, "if he knew one Henry Wotton, who had spent much time in foreign travel?" Sir Edward replied, that "he knew him well, and that he was his brother." Then the king asking, "Where he then was?" was answered, "at Venice or Florence; but would soon be at Paris." The king ordered him to be sent for, and to be brought privately to him; which being done, the king took him into his arms, and saluted him by the name of Octavio Baldi. Then he knighted him, and nominated him ambassador to the republic of Venice; whither he went, accompanied by Sir Albertus Morton, his nephew, who was his secretary, and Mr. William Bedel, a man of great learning and wisdom, and afterwards bishop of Kilmore in Ireland, who was his chaplain. He continued many years in king James's favour, and was indeed never out of it for any time, although he had once the misfortune to displease his majesty. The affair is curious, and deserves to be related. At his going ambassador to Venice, as he passed through Germany, he staid some days at Augsburg; where, happening to spend an evening in merriment with some ingenious and learned men, whom he had aforetime known in his travels, one Christopher Flecamore requested him to write some sentence in his Album, which is a book of white paper the German gentry usually carry about with them for that purpose.

pose. Sir Henry Wotton, consenting to the motion, took occasion from some incidental discourse of the company to write a pleasant definition of an ambassador in these words: "Legatus est vir bonus peregre missus ad mentiendum Reipublicæ causa:" which he would have interpreted thus: "An ambassador is an honest man sent to *lie* abroad for the good of his country." The word *lie* was the hinge on which this conceit turned, yet was not so expressed in Latin as to bear the construction Sir Henry meant to have put upon it: so that when the Album fell afterwards into the hands of Gaspar Scioppius, a zealous Papist, of a restless spirit and most malicious pen, he printed it in a book against king James, as a principle of the religion professed by that king, and his ambassador Sir Henry Wotton; and in Venice it was presently after written in several glass windows, and spitefully declared to be Sir Henry's. This coming to the knowledge of king James, he apprehended it to be such an oversight, such weakness, or worse, that he expressed much anger against him; which caused Sir Henry to write two apologies in Latin; one to Velferus at Augsburg, which was dispersed into the cities of Germany, and another to the king de Gaspare Scioppio. The former was printed in 1612, the latter in 1613; and they pleased the king so much, that he entirely forgave Sir Henry, declaring publicly, that "he had commuted sufficiently for a greater offence."

After this embassy, he was sent twice more to Venice, once to the States of the United Provinces, twice to Charles Emanuel duke of Savoy, once to the united princes of Upper Germany; also to the archduke Leopold, to the duke of Wittemberg, to the imperial cities of Strasburgh and Ulm, and lastly to the emperor Ferdinand II. He returned to England the year before king James died; and brought with him many servants, of which some were German and Italian artists. About 1623, he had the provostship of Eton college given him; and, conceiving that the statutes of that college required the provost to be in holy orders, he was made a deacon. He held this place to the time of his death, which happened in 1639. He was buried in the chapel belonging to the college, and in his will appointed this epitaph to be put over his grave: "*Hic jacet hujus sententiæ primus auctor, Disputandi Pruritus Ecclesiæ Scabies. Nomen alias quære:*" that is, "Here lies the first author of this sentence: 'The itch of disputation is the scab of the church.' Seek his name elsewhere." He was a great enemy to wrangling and disputes about religion; and used to cut enquiries short with smart replies. To one who asked him, "Whether a Papist may be saved?" he replied, "You may be saved with-

out knowing that: look to yourself." To another, who was railing at the Papists with more zeal than knowledge, he gave this advice: "Pray, Sir, forbear, till you have studied the points better; for, the wise Italians have this proverb, 'He that understands amiss concludes worse;' and beware of thinking, that, the farther you go from the church of Rome, the nearer you are to God." One or two more of his bons mots are preserved. A pleasant priest of his acquaintance at Rome invited him one evening to hear their vesper-music, and seeing him standing in an obscure corner of the church, sent a boy to him with this question, writ upon a scrap of paper, "Where was your religion to be found before Luther?" To which Sir Henry sent back underwritten, "Where yours is not to be found, in the written word of God." Another evening, Sir Henry sent a boy of the choir with this question to his friend: "Do you believe those many thousands of poor Christians damned who were excommunicated because the pope and the duke of Venice could not agree about their temporalities?" To which the priest underwrit in French, "Excusez moi, Monsieur."

Sir Henry Wotton had proposed, after he was settled at Eton, to write the "Life of Martin Luther," and in it "The History of the Reformation," as it was carried on in Germany. He had made some progress in this work, when Charles I. prevailed with him to lay that aside, and to apply himself to the writing of a history of England. He proceeded to sketch out some short characters as materials; but died before he had completed any thing. After his death were published "*Reliquiæ Wottonianæ*; or, a Collection of Lives, Letters, Poems; with characters of sundry Personages; and other incomparable Pieces of language and art. By the curious pencil of the ever-memorable Sir Henry Wotton," in 8vo. The fourth edition, printed at London in 1685, 8vo, is the best; because in that were first added upwards of thirty pretty long letters, written to lord Zouch from Vienna and Florence. There was also published, in 1657, thin folio, "The State of Christendom; or, a most exact and curious discovery of many secret passages and hidden mysteries of the Times: by the renowned Sir Henry Wotton." Mr. Cowley wrote an elegy upon him.

WOTTON (WILLIAM), an English divine of most uncommon parts and learning, was the son of Mr. Henry Wotton, rector of Wrentham in Suffolk, a man of considerable learning also, and well skilled in the Oriental tongues. He was born at Wrentham the 13th of August, 1666; and was educated by his father. He discovered a most extraordinary genius for learning languages; and, though what is related

related of him upon this head may pass for wonderful, yet it is so well attested, that we cannot refuse it credit. Sir Philip Skippon, who lived at Wrentham, in a letter to Mr. John Ray, Sept. 18, 1671, writes thus of him: "I shall somewhat surprise you with what I have seen in a little boy, William Wotton, five years old the last month, the son of Mr. Wotton, minister of this parish, who hath instructed his child within the last three quarters of a year in the reading the Latin, Greek, and Hebrew languages, which he can read almost as well as English; and that tongue he could read at four years and three months old, as well as most lads of twice his age. I could send you many particulars about his rendering chapters and psalms out of the three learned languages into English," &c. Among Sir Philip's papers was found a draught of a longer letter to Mr. Ray, in which these farther particulars are added to the above: "He is not yet able to parse any language, but what he performs in turning the three learned tongues into English is done by strength of memory; so that he is ready to mistake, when some words of different signification have near the same sound.—His father hath taught him by no rules, but only uses the child's memory in remembering words: some other children of his age seem to have as good a fancy and as quick apprehension." He was admitted of Catharine-Hall, Cambridge, in April, 1676, some months before he was ten years old; and upon his admission Dr. John Eachard, then master of the college, gave him this remarkable testimony: *Gulielmus Wottonus infra decem annos nec Hammondo nec Grotio secundus*. His progress in learning was answerable to the expectations conceived of him: and Dr. Duport, the master of Magdalen-college, and dean of Peterborough, has described it in an elegant copy of verses; "In Gulielmum Wottonum stupendi ingenii & incomparabilis spei puerum vixdum duodecim annorum."

He then goes on to celebrate his skill in the languages, not only in the Greek and Latin, which he understood perfectly, but also in the Hebrew, Arabic, Syriac, Chaldee; his skill too in arts and sciences, in geography, logic, philosophy, mathematics, chronology.

In 1679, he took the degree of B. A. when he was but twelve years and five months old; and, the winter following, was invited to London by Dr. Gilbert Burnet, then preacher at the Rolls, who introduced him to almost all the learned: and among the rest to Dr. William Lloyd bishop of St. Asaph, who was so highly pleased with him, that he took him as an assistant in making the catalogue of his library, and carried him the summer following to St. Asaph. Upon his return, Dr. Turner, afterwards bishop of Ely, procured him by his
interest

interest a fellowship in St. John's college; and, in 1691, he commenced bachelor of divinity. The same year, bishop Lloyd gave him the sinecure of Llandrillo in Denbighshire. He was afterwards made chaplain to the earl of Nottingham, then secretary of state, who in 1693 presented him to the rectory of Middleton Keynes in Buckinghamshire. In 1694, he published "Reflections upon Antient and Modern Learning;" and dedicated his book to his patron the earl of Nottingham. To settle the bounds of all branches of literature and all arts and sciences, as they have been extended by both ancients and moderns, and thus to make a comparison between each, was a work too vast, one should think, for any one man, even for a whole life spent in study; yet it was well executed by Mr. Wotton at twenty-eight years of age: and if it did involve him somewhat in the controversy between Boyle and Bentley, that was rather owing to his connexions with Bentley, whose "Dissertations upon Phalaris," &c. were printed at the end of the 2d edition of his book in 1697, than to any thing upon his own account. Boyle himself acknowledged, that "Mr. Wotton is modest and decent, speaks generally with respect of those he differs from, and with a due distrust of his own opinion.—His book has a vein of learning running through it, where there is no ostentation of it." This and much more is true of Wotton's performance; yet it must not be dissembled, that this, as it stands in Boyle's book, appears to have been said rather for the sake of abusing Bentley than to commend Wotton. Wotton suffered, as is well known, under the satirical pen of Swift: and this put him upon writing "A Defence of the Reflections upon Antient and Modern Learning, in answer to the objections of Sir William Temple and others"; with "Observations upon the Tale of a Tub; reprinted with a third corrected edition of the "Reflections, &c. in 1705, 8vo. He says, that this "Tale is of a very irreligious nature, and a crude banter upon all that is esteemed as sacred among all sects and religions among men;" and his judgement of that famous piece is confirmed by that of Mr. Moyle, in the following passage: "I have read over the 'Tale of a Tub.' There is a good deal of wild wit in it, which pleases by its extravagance and uncommonness; but I think it, upon the whole, the profanest piece of ribaldry, which has appeared since the days of Rabelais, the great original of banter and ridicule."

His "Reflections" were published, we have said, in 1694. In 1695, he published, in the "Philosophical Transactions," an "Abstract" of Agostino Scilla's book concerning marine bodies, which are found petrified in several places at land; and, in 1697, a "Vindication" of that abstract, which was
subjoined

subjoined to Dr. John Arbuthnot's Examination of Dr. Woodward's Account of the Deluge," &c. In 1701, he published "The History of Rome from the death of Antoninus Pius to the death of Severus Alexander," in 8vo. He paid great deference to the authority of medals in illustrating this history, and prefixed several tables of them to his book, taken chiefly from the collections of Angeloni, Morell, and Vailant. This work was undertaken at the direction of Bp. Burnet, and intended for the use of his lordship's royal pupil, the Duke of Gloucester, who, however, did not live to see it finished. It was therefore dedicated to the bishop, to whom Wotton had been greatly obliged in his youth, and who afterwards, in 1705, gave him a prebend in the church of Salisbury. This history was esteemed no inconsiderable performance: M. Leibnitz immediately recommended it to his late majesty, then electoral prince of Honover; and it was the first piece of Roman history which he read in our language.

In 1706, Wotton preached a visitation-sermon, at Newport-Pagnel in Bucks, against Tindal's book of "The Rights of the Christian Church," and printed it. This was the first answer that was written to that memorable performance; and it was also the first piece which Wotton published as a divine. In 1707, abp. Tenison presented him with the degree of doctor of divinity. In 1708, he drew up a short view of Dr. Hickes's "Thesaurus: the appendix and notes are Hickes's own. In 1714, the difficulties he was under in his private fortunes, for he had not a grain of oeconomy, obliged him to retire into South Wales; where, though he had much leisure, he had few books. Yet, being too active in his nature to bear idleness, he drew up, at the request of Browne Willis, esq. who afterwards published them, the "Memoirs of the Cathedral Church of St. David, in 1717," and of "Llandaff" in 1719. Here he also wrote his "Miscellaneous Discourses relating to the traditions and usages of the Scribes and Pharisees," &c. which was printed 1718, in 2 vols, 8vo. Le Clerc tells us, that "great advantage may be made by reading the writings of the Rabbins; and that the public is highly obliged to Mr. Selden, for instance, and to Dr. Lightfoot, for the assistances which they have drawn thence, and communicated to those who study the Holy Scripture. Those who do not read their works, which are not adapted to the capacity of every person, will be greatly obliged to Dr. Wotton for the introduction which he has given them into that kind of learning." In 1719, he published a sermon upon Mark xiii. 32, to prove the divinity of the Son of God from his omniscience,

After

After his return from Wales, he preached a sermon in Welch before the British Society in 1722; and was perhaps the only Englishman who ever attempted to preach in that language. The same year, his account of the life and writings of Mr. Thomas Stanley was published at Eysenach, at the end of Scævola Sammarthanus's "Elogia Gallorum." In 1723, he printed in the "Bibliotheca Literaria" an account of the "Caernarvon Record," a manuscript in the Harleian library. This manuscript is an account of several antient Welsh tenures, and had some relation to the Welsh laws, which he was busy in translating. He undertook that laborious work at the instance of Wake, who knew that the trouble of learning a new and very difficult language would be no discouragement to Dr. Wotton. It was published in 1730, under this title: "Cyfreithjeu Hywel Eidda, ac eraill; ceu, Leges Wallicæ Ecclesiasticæ & Civiles Hocli Boni, & aliorum Walliæ principum, quas ex variis Codicibus Manuscriptis eruit, interpretatione Latina, notis & glossario illustravit Gulielmus Wottonus," in folio. But this was a posthumous work: for he died Feb. 13, 1726. He left a daughter, who was the wife of the late Mr. William Clarke, canon-residentary of Chichester. After his death came out his "Discourse concerning the confusion of languages at Babel, 1730," in 8vo; as did, the same year, his "Advice to a young Student, with a Method of Study for the four first Years." He was likewise the author of five anonymous pamphlets: 1. "A Letter to Eusebia, 1707." 2. "The Case of the present Convocation considered, 1711." 3. "Reflections on the present Posture of Affairs, 1712." 4. "Observations on the State of the Nation, 1713." 5. "A Vindication of the Earl of Nottingham, 1714."

What distinguished him from other men chiefly was his memory: his superiority seems to have lain in the strength of that faculty; for, by never forgetting any thing, he became immensely learned and knowing; and, what is more, his learning (as one expresses it) was all in ready cash, which he was able to produce at sight. He lived at a season when a man of learning would have been better preferred than he was: but it is supposed that some part of his conduct, which was very exceptionable, prevented it.

WOTTON (EDWARD), an eminent physician, was born at Oxford in 1492, and educated at the school near Magdalen-college, of which college he became *demy*, and took a bachelor's degree in 1513. Bishop Fox, founder of Corpus Christi college was his patron, by whose interest he was appointed *socius compar* and Greek lecturer of that new foundation, and continued there till 1520, when he obtained leave to travel

travel into Italy for three years. It appears that he studied physic on the continent, for he had a doctor's degree conferred upon him at Padua. After his return he resumed his lectureship, and was incorporated doctor of physic towards the end of 1525. He became very eminent in his profession, first about Oxford, and then in London; and was a member of the college of physicians, and physician to Henry VIII. He died Oct. 5, 1555, and lies buried in St. Alban's church, London. Dr. Aikin observes, that he was the first of our English physicians who particularly applied to the study of natural history. He made himself famous at home and abroad by his book, intituled, "*De Differentiis Animalium*, lib. X. Paris, 1552;" on which Gesner and Possevin have bestowed much praise. See also Haller; Boerh. Meth. Stud. Med.; Biblioth. Med.; and Thuanus Hist. Dr. Wotton also began a History of Insects, but left it to Mouffet to finish.

WOUVERMAN (PHILIP), an excellent painter of Holland, was born at Haerlem in 1620, and was the son of Paul Wouverman, a tolerable history-painter, of whom, however, he did not learn the principles of his art, but of John Wynants, an excellent painter of Haerlem. It does not appear that he ever was in Italy, or ever quitted the city of Haerlem; though no man deserved more the encouragement and protection of some powerful prince than he did. He is one instance, among a thousand, to prove, that oftentimes the greatest merit remains without either recompence or honour. His works have all the excellences we can wish; high finishing, correctness, agreeable compositions, and a taste for colouring, joined with a force that approaches to the Caracci's. The pieces he painted in his latter time have a grey or blueish cast: they are finished with too much labour, and his grounds look too much like velvet: but those he did in his prime are free from these faults, and equal in colouring and correctness to any thing Italy can produce. Wouverman generally enriched his landscapes with huntings, halts, encampment of armies, and other subjects where horses naturally enter, which he designed better than any painter of his time: there are also some battles and attacks of villages by his hand. These beautiful works, which gained him great reputation, did not make him rich: on the contrary, being charged with a numerous family, and but indifferently paid for his work, he lived very meanly; and, though he painted very quick and was very laborious, had much ado to maintain himself. The misery of his condition determined him not to bring up any of his children to painting: in his last hours, which happened at Haerlem in 1688, he burnt a box filled with his studies and designs; saying, "I have been so ill-paid

paid for my labours, that I would not have those designs engage my son in so miserable a profession."

WRAY (DANIEL) was educated at the Charter-house, and was supposed in 1783 to have been the oldest survivor of any person educated there; whence he went to Queen's college, Cambridge. His father was Sir Daniel Wray, knt. formerly a soap-boiler in London, but retired from business, and resided in Charter-house-square. His memory is still reflected on with a degree of pleasure by some (*quibusdam perpauis*) who can revive the long-buried ideas of what passed at that school about the year 1716 or 17; when Sir Daniel was always ready, if any body was wanted, to beg a half holiday on Tuesday afternoons. Mr. Wray was many years a deputy-teller of the exchequer under the earl of Hardwicke, but resigned some years ago; his great punctuality and exactness in any business he undertook making the constant attendance at the office troublesome to him. He was an excellent critic in the English language; an accomplished judge of polite literature, of virtue, and the finer arts; and deservedly a member of most of our learned societies, the Royal, the British Museum, the Antiquarian, &c. at all of which, as his health permitted, he gave constant attendance. He was elected F.A.S. 1740-1, and was one of the vice-presidents. He was also F.R.S. and one of the trustees of the British Museum. In the first volume of the *Archæologia*, p. 128, are printed "Notes on the walls of antient Rome," communicated by him in 1756; and "Extracts from different Letters from Rome, giving an Account of the Discovery of a most beautiful Statue of Venus, dug up there 1761." He was a member of Queen's college, Cambridge, to the last; and in his younger days had made the tour of France and Italy with two respectable friends, the son of lord-chancellor King, and the earl of Morton. He died Dec. 29, 1783, in his 82d year, much regretted by his surviving friends, to whose esteem he was entitled by the many worthy and ingenious qualities which he possessed. There is a large copper medallion of him, a striking representation in profile with his own hair in the antique form, inscribed—DANIEL WRAY ANGLVS. AET. XXIV. Exergue, 1726, G. Pozzo F.—Rev. NIL ACTVM REPVTANS SI QVID SVPERESSET AGENDVM.—The qualities of his heart were as distinguished as those of his mind; the rules of religion, of virtue, and morality, having regulated his conduct from the beginning to the end of his days. He was married to a lady of merit equal to his own, the daughter of — Darrel, esq. of Richmond, and may be said to have been, through life, a fortunate and respectable member of society.

WREN (CHRISTOPHER), a learned and most illustrious English architect and mathematician, was descended from an ancient family of that name at Binchester, in the bishopric of Durham. His grandfather, Francis Wren, citizen of London, was born in 1552, and died in 1624. He left two sons, Matthew and Christopher: Matthew, the elder, shall be spoken of by and by: of Christopher, the younger, and father of our architect, it may suffice to observe, that he was fellow of St. John's college, Oxford, afterwards chaplain to Charles I. and rector of Knoyle in Wiltshire; made dean of Windsor in 1635; and presented to the rectory of Hasely in Oxfordshire in 1638; and that he died at Blechindon, in the same county, 1658, at the house of Mr. William Holder, rector thereof, who had married his daughter. Being registrar at Windsor to the most noble order of the Garter, he drew up a catalogue of the knights of that order, which is yet extant among the manuscripts of Gonville and Caius college in Cambridge; he was also a man well skilled in all the branches of the mathematics.

His son Christopher, who is the subject of this article, was born at Knoyle Oct. 20, 1632: and, while very young, discovered a surprising turn for learning, especially for the mathematics. He was sent to Oxford, and admitted a gentleman-commoner at Wadham-college, at about fourteen years of age: and the advancements he made there in mathematical knowledge, before he was sixteen, were, as we learn from the following testimony of a most able judge, very extraordinary, and even astonishing. "*Dn. Christophorus Wren, Collegii Wadhamensis Commensis generosus, admirando prorsus ingenio juvenis, qui nondum sexdecim annos natus, Astronomiam, Gnomicam, Staticam, Mechanicam, præclaris inventis auxit, ab eoque tempore continuo augere pergit. Et revera is est, a quo magna possum, neque frustra, propediem expectare.*" He took a bachelor of arts degree in 1650, and a master's in 1652; having been chosen fellow of All-Souls college. Soon after, he became one of that ingenious and learned society, who then met at Oxford for the improvement of natural and experimental philosophy.

Aug. 1657, he was chosen professor of astronomy in Gresham-college; and his lectures, which were much frequented, tended greatly to the promotion of real knowledge. In 1658, he read a description of the body and different phases of the planet Saturn, which subject he proposed to pursue; and the same year communicated some demonstrations concerning Cycloids to Dr. Wallis, which were afterwards published by the doctor at the end of his treatise upon that subject.

About

About that time also, he solved the problem proposed by Pascal, under the feigned name of John de Montfort, to all the English mathematicians; and returned another to the mathematicians in France, formerly proposed by Kepler, and then solved likewise by himself, of which they never gave any solution. He did not continue long at Gresham-college; for, Feb. 5, 1660-1, he was chosen Savilian professor of astronomy at Oxford, in the room of Dr. Seth Ward. He entered upon it in May; and, in September, was created doctor of civil law: and how far he then answered, or rather exceeded, the expectations of Mr. Oughtred, we may learn from Mr. Isaac Barrow, who, in his oration at Gresham-college the year following, gives him this character: "*Certissime constat, ut præcociiores neminem unquam prætulisse spes, ita nec maturiores quenquam fructus protulisse; prodigium olim pueri, nunc miraculum viri, imo dæmonium hominis; atque, ne mentiri videar, suffecerit nominâsse ingeniosissimum & optimum Christophorum Wrennum.*"

Among his other eminent accomplishments, he had gained so considerable a skill in architecture, that he was sent for the same year from Oxford, by order of Charles II, to assist Sir John Denham, surveyor-general of his majesty's works. In 1663, he was chosen fellow of the Royal society; being one of those who were first appointed by the council after the grant of their charter. Not long after, it being expected that the king would make the society a visit, the lord Brouncker, then president, by a letter desired the advice of Dr. Wren, who was then at Oxford, concerning the experiments which might be most proper for his majesty's entertainment: to whom the doctor recommended principally the Torricellian experiment, and the weather-needle, as being not bare amusements, but useful, and likewise neat in the operation, and attended with little incumbrance. Dr. Wren did great honour to this illustrious body, by many curious and useful discoveries in astronomy, natural philosophy, and other sciences, related in the "*History of the Royal Society*:" where the ingenious author Sprat, who was a member of it, has inserted them from the registers and other books of the society to 1665: Among other of his productions there enumerated is a lunar globe, representing not only the spots and various degrees of whiteness upon the surface, but the hills, eminences, and cavities; and not only so, but, as you turn it to the light, shewing all the menstrual phases, with the manifold appearances that happen from the shadows of the mountains and valleys. This lunar globe was formed, not merely at the request of the Royal Society, but likewise by the command of Charles II. whose pleasure, for the prosecuting and perfecting
of

of it was signified by a letter under the joint hands of Sir Robert Moray and Sir Paul Neile, dated from Whitehall, the 17th of May, 1661, and directed to Dr. Wren, Savilian professor at Oxford. His majesty received the globe with satisfaction, and ordered it to be placed among the curiosities of his cabinet. It is made in solid work, accurately representing the moon's figure from the best tubes. On the pedestal is engraved this inscription, and underneath a scale of miles :

“ Carolo Secundo
 “ M. BR. FR. ET. HIB. R.
 “ Cujus amplitudini quia unus non
 “ Sufficit
 “ Novum hunc orbem Selenosphærio
 “ Expressum
 “ D. D. D.
 CHR. WREN.”

In 1665, he went over to France, where he not only surveyed all the buildings of note in Paris, and made excursions to other places, but took particular notice of what was most remarkable in every branch of mechanics, and contracted acquaintance with all the considerable virtuosi. Upon his return home, he was appointed architect and one of the commissioners for the reparation of St. Paul's cathedral ; as appears from Mr. Evelyn's dedication to him of “ The Account of Architects and Architecture, 1706,” folio, where we have the following account. “ I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as I frequently do, the sad and deplorable condition it was in ; when, after it had been made a stable of horses, and a den of thieves, you, with other gentlemen and myself, were by the late king Charles named to survey the dilapidations, and to make report to his majesty, in order to a speedy reparation. You will not, as I am sure, forget the struggle we had with some who were for patching it up any how, so the steeple might stand, instead of new building ; when, to put an end to the contest, five days after, that dreadful conflagration happened, out of whose ashes this phoenix is risen, and was by providence designed for you.” Within a few days after the fire, which began Sept. 2, 1666, he drew a plan for a new city, of which Oldenburg, the secretary of the Royal Society, gave an account to Mr. Boyle. “ Dr. Wren,” says he, “ has drawn a model for a new city, and presented it to the king, who produced it himself before his council, and manifested much approbation of it. I was yesterday morning with the doctor, and saw the model, which methinks does so well provide for security, conveniency, and beauty, that I can see nothing wanting as to these three main articles : but whether

it has consulted with the populouſneſs of a great city, and whether reaſons of ſtate would have that conſulted with, is a quare with me," &c.

Upon the deceaſe of Sir John Denham, in March, 1688, he ſucceeded him in the office of ſurveyor-general of his majeſty's works. The theatre at Oxford will be a laſting monument of his great abilities as an architect; which curious work was finiſhed by him in 1669. As in this ſtructure the admirable contrivance of the flat roof, being eighty feet over one way, and ſeventy the other, without any arched work or pillars to ſupport it, is particularly remarkable; it hath been both largely deſcribed, and likewise delineated, by the ingenious Dr. Plott, in his "Natural Hiſtory of Oxfordſhire." But the conflagration of the city of London gave him many opportunities afterwards of employing his genius in that way; when, beſides the works of the crown, which continued under his care, the cathedral of St. Paul, the parochial churches, and other public ſtructures, which had been deſtroyed by that dreadful calamity, were rebuilt from his deſigns, and under his direction; in the management of which affair he was aſſiſted in the meaſurements and laying out of private property by the ingenious Mr. Robert Hooke. The variety of buſineſs in which he was by this means engaged requiring his conſtant attendance and concern, he reſigned his Savilian profeſſorſhip at Oxford in 1673; and the year following he received from the king the honour of knighthood. He was one of the commiſſioners who, at the motion of Sir Jonas Moore, ſurveyor-general of the ordnance, had been appointed by his majeſty to find a proper place for erecting a royal obſervatory; and he propoſed Greenwich, which was approved of. Aug. 10, 1675, the foundation of the building was laid; which, when finiſhed under the direction of Sir Jonas, with the advice and aſſiſtance of Sir Chriſtopher, was furniſhed with the beſt inſtruments for making aſtronomical obſervations; and Mr. Flamſted was conſtituted his majeſty's firſt profeſſor there.

About this time he married the daughter of Sir Thomas Coghill, of Blechington, in Oxfordſhire, by whom he had one ſon of his own name; and, ſhe dying ſoon after, he married a daughter of William lord Fitzwilliam, baron of Liſford in Ireland, by whom he had a ſon and a daughter. In 1680, he was choſen preſident of the Royal Society; afterwards appointed architect and commiſſioner of Chelſea-college; and, in 1684, principal officer or comptroller of the works in the caſtle of Windſor. He ſat twice in parliament, as a repreſentative for two different boroughs; firſt, for Plympton in Devonſhire in 1685, and again in 1700 for Mel-

Melcomb-Regis in Dorsetshire. While he continued surveyor-general, he lived in a house in Scotland-yard, adjoining to Whitehall; but, after his removal from that place in 1718, he dwelt occasionally in St. James's street, Westminster. He died Feb. 25, 1723, aged 91, and was interred with great solemnity in St. Paul's cathedral, in the vault under the south wing of the choir, near the east end. Upon a flat stone, covering the single vault, which contains his body, is a plain English inscription; and another inscription upon the side of a pillar, in these terms:

" Subtus conditur,
 " Hujus Ecclesiæ & Urbis conditor,
 " CHRISTOPHERUS WREN:
 " Qui vixit annos ultra nonaginta,
 " Non sibi, sed bono publico.
 " Lector, si monumentum requiris,
 " Circumspice.
 " Obiit 25 Feb. ann. MDCCXXIII, ætat XCI."

As to his person, he was low of stature, and thin; but, by temperance and skilful management, for he was not unacquainted with anatomy and physic, he enjoyed a good state of health to a very unusual length of life. He was modest, devout, strictly virtuous, and very communicative of what he knew. Besides his peculiar eminence as an architect, his learning and knowledge were very extensive in all the arts and sciences, and especially in the mathematics. Mr. Hooke, who was intimately acquainted with him, and very able to make a just estimate of his abilities, has comprised his character in these few but comprehensive words: "I must affirm," says he, "that, since the time of Archimedes, there scarcely ever has met in one man, in so great a perfection, such a mechanical hand, and so philosophical a mind." And a greater than Hooke, even the illustrious and immortal Newton, whose signet stamps an indelible character, speaks thus of him, with other eminent men: "D. Christophorus Wrennus, Eques Auratus, Johannes Wallisus S. T. D. & D. Christianus Hugenius, hujus ætatis Geometrarum facile principes." Mr. Evelyn, in the dedication referred to above, tells him, that "he inscribed his book with his name, partly through an ambition of publicly declaring the great esteem I have ever had," says he, "of your virtues and accomplishments, not only in the art of building, but through all the learned cycle of the most useful knowledge and abstruser sciences, as well as of the most polite and shining; all which is so justly to be allowed you, that you need no panegyric, or other history, to eternize them, than the greatest city of the universe, which you have rebuilt and beautified, and are still improving: wit-

ness the churches, the royal courts, stately halls, magazines, palaces, and other public structures; besides that, you have built of great and magnificent in both the universities, at Chelsea, and in the country; and are now advancing of the royal Marine-hospital at Greenwich: all of them so many trophies of your skill and industry, and conducted with that success, that, if the whole art of building were lost, it might be recovered and found again in St. Paul's, the historical pillar, and those other monuments of your happy talent and extraordinary genius."

The note below [A] contains a catalogue of the churches of the city of London, royal palaces, hospitals, and public edifices, built by Sir Christopher Wren, surveyor-general of the royal works during fifty years, viz. from 1668 to 1718.

Among the many public buildings erected by him in the city of London, the church of St. Stephen in Walbroke, that of St. Mary-le-Bow, the Monument, and the cathedral of St. Paul, have more especially drawn the attention of foreign connoisseurs. "The church of Walbroke," says a certain writer, "so little known among us, is famous all over Eu-

[A] St. Paul's cathedral.
 Allhallows the Great.
 Allhallows, Bread-street.
 Allhallows, Lombard-street.
 St. Alban, Wood-street.
 St. Anne and Agnes.
 St. Andrew, Wardrobe.
 St. Andrew, Holborn.
 St. Antholin.
 St. Austin.
 St. Bene't, Grafschurch.
 St. Bene't, Paul's Wharf.
 St. Bene't, Fink.
 St. Bride.
 St. Bartholomew.
 Christ-Church.
 St. Clement, East-cheap.
 St. Clement Danes.
 St. Dionis Back-church.
 St. Edmund the King.
 St. George, Botolph-lane.
 St. James, Garlic-hill.
 St. James, Westminster.
 St. Lawrence Jewry.
 St. Michael, Basing-hall.
 St. Michael Royal.
 St. Michael, Queenhithe.
 St. Michael, Wood-street.
 St. Michael, Crooked-lane.
 St. Martin, Ludgate.
 St. Matthew, Friday-street.
 St. Michael, Cornhill.
 St. Margaret, Lothbury.

St. Margaret Pattens.
 St. Mary Abchurch.
 St. Mary Aldermanbury.
 St. Mary le Bow.
 St. Mary Magdalen.
 St. Mary Somerset.
 St. Mary at Hill.
 St. Nicolas Cole Abbey.
 St. Olave Jewry.
 St. Peter, Cornhill.
 St. Swithin, Cannon-street.
 St. Stephen, Walbrooke.
 St. Stephen, Colman-street.
 St. Mildred, Bread-street.
 St. Magnus, London-bridge.
 St. Foster's Church.
 St. Mildred, Poultry.
 Westminster Abbey, *repaired*.
 St. Christopher.
 St. Dunstan in the East.
 St. Mary Aldermary.
 St. Sepulchre's.
 The Monument.
 Custom-House, London.
 Winchester-Castle.
 Hampton-Court.
 Chelsea-Hospital.
 Greenwich-Hospital.
 Theatre at Oxford.
 Trinity-college Library, Cambridge.
 Emanuel-college Chapel, Cambridge.
 &c. &c.

rope, and is justly reputed the master-piece of the celebrated Sir Christopher Wren. Perhaps Italy itself can produce no modern building that can vie with this in taste or proportion. There is not a beauty, which the plan would admit of, that is not to be found here in its greatest perfection; and foreigners very justly call our judgement in question, for understanding its graces no better, and allowing it no higher a degree of fame." The steeple of St. Mary-le-Bow, which is particularly grand and beautiful, stands upon an old Roman causeway, that lies eighteen feet below the level of the present street; and the body of the church on the walls of a Roman temple. The Monument is a pillar of the Doric order, the pedestal of which is forty feet high and twenty-one square, the diameter of the column fifteen feet, and the altitude of the whole 202; which is a fourth part higher than that of the emperor Trajan at Rome. It was begun in 1671, and finished in 1677. As to St Paul's church, the first stone was laid the 21st of June, 1675; and the body of it finished, and the cross set up, in 1711; though many other works, necessary to perfect and adorn the magnificent structure, were done afterwards.

Sir Christopher Wren never printed any thing himself; but several of his works have been published by others: some in the "Philosophical Transactions," and some by Dr. Wallis and other friends; while some are still remaining in manuscript.

WREN (MATTHEW), an English prelate, was the eldest son of Francis Wren, citizen of London, and uncle of Sir Christopher Wren, of whom an account has been just now given. He was at first student, and then fellow, of Pembroke-hall in Cambridge; afterwards chaplain to Andrews, bishop of Winchester; then master of Peter-House; then chaplain to Charles I. while he was prince of Wales; then prebendary of Winchester, and dean of Windsor, in 1628; prebendary of Westminster in 1634, and about the same time bishop of Hereford; soon after translated to Norwich; and thence, in 1638, to Ely. After the meeting of the long parliament, his estate was seized, and himself was imprisoned in the Tower, where he lay for near eighteen years. Upon the restoration of Charles II, he was restored to his bishopric; and died at Ely-House in London, 1660, aged 81. He was interred in a vault under the chapel of Pembroke-Hall, which he had rebuilt at his own expence. He was a man of abilities and learning, and distinguished himself by some publications; as, 1. "Increpatio Bar Jesu, five Polemicæ adsertiones locorum aliquot Sacræ Scripturæ ab imposturis perversionum in Catechesi Racoviana. Lond. 1660," in 4to, and reprinted in the

ninth volume of the "*Critici Sacri*," 2. "The abandoning of the Scots Covenant, 1661," 4to. 3. "*Epistolæ Variæ ad Viros doctissimos*;" particularly to Gerard John Vossius. 4. Two "Sermons;" one printed in 1627, the other in 1662.

WREN (MATTHEW), eldest son of the preceding, was educated at Cambridge; became secretary to the earl of Clarendon; was burgess for St. Michael in Cornwall, to serve in the parliament that began in May, 1661; and at last secretary to James duke of York. In this post he continued till his death, which happened in June 1672, when he was about forty-two years of age. He wrote, 1. "*Considerations on Mr. Harrington's Commonwealth of Oceana*, restrained to the first part of the preliminaries, London, 1657," in 8vo. To this book is prefixed a long letter of our author to Dr. John Wilkins, warden of Wadham-college in Oxford, who had desired him to give his judgement concerning Mr. Harrington's "*Oceana*." 2. "*Monarchy asserted; or, the State of Monarchical and Popular Government, in vindication of the Considerations on Mr. Harrington's 'Oceana,'* London, 1659," in 8vo. Sir Edward Hyde, afterwards earl of Clarendon, in a letter to Dr. John Barwick, dated at Brussels the 25th of July 1659, and printed in the appendix to the doctor's "*Life*," was very solicitous, that Mr. Wren should undertake a confutation of Hobbes's "*Leviathan*:" "I hope," says he, "it is only modesty in Mr. Wren, that makes him pause upon undertaking the work you have recommended to him; for I dare swear, by what I have seen of him, he is very equal to answer every part of it: I mean, every part that requires an answer. Nor is there need of a professed divine to vindicate the Creator from making man a verier beast than any of those of the field, or to vindicate scripture from his licentious interpretation. I dare say, he will find somewhat in Mr. Hobbes himself, I mean, in his former books, that contradicts what he sets forth in this, in that part in which he takes himself to be most exact, his beloved philosophy. And sure there is somewhat due to Aristotle and Tully, and to our universities, to free them from his reproaches; and it is high time, if what I hear be true, that some tutors read his *Leviathan*, instead of the others, to their pupils. Mr. Hobbes is my old friend, yet I cannot absolve him from the mischiefs he hath done to the king, the church, the laws, and the nation; and surely there should be enough to be said to the politics of that man, who, having resolved all religion, wisdom, and honesty, into an implicit obedience to the laws established, writes a book of policy, which, I may be bold to say, must be, by the established laws

laws of any kingdom or province in Europe, condemned for impious and seditious: and therefore it will be very hard if the fundamentals of it be not overthrown. But I must ask both yours and Mr. Wren's pardon for enlarging so much, and antedating those animadversions he will make upon it."

WRIGHT (NATHAN), of Barwell, Leicestershire, barrister at law, was elected recorder of Leicester in 1680; called by writ, April 11, 1692, to take the degree of serjeant at law; knighted Dec. 30, 1696, and made king's serjeant. On the refusal of the Lords Chief Justices Holt and Treby, and Trevor the attorney-general, to accept the great seal, which was taken from lord Somers, it was delivered to Sir Nathan, with the title of lord-keeper, May 21, 1700. As he was raised to this situation by the Tories, so he seems to have acted in conformity to the views of that party. Burnet says, that many gentlemen of good estates and antient families were put out of the commission of the peace by him, for no other visible reason, but because they had gone in heartily to the Revolution, and had continued zealous for king William; and, at the same time, men of no worth nor estate, and known to be ill-affected to queen Anne's title, and to the Protestant succession, were put in. He adds, that the lord-keeper was a "zealot to the party, and was become very exceptionable in all respects. Money, as was said, did every thing with him; only in his court, I never heard him charged for any thing but great slowness, by which the chancery was become one of the heaviest grievances of the nation." The same author likewise says, that the lord-keeper "was sordidly covetous, and did not at all live suitable to that high post: he became extremely rich, yet I never heard him charged with bribery in his court." One of the most remarkable events that happened while he was in office, was his sentence for dissolving the Savoy, July 13, 1702; and in the same year, Nov. 30, he reversed a decree of his great predecessor lord Somers. Sir Nathan's removal, however, which happened in May 1705, was "a great loss to the church." He passed the remainder of his days in a happy retirement, beloved and respected, at Caldecot-Hall, in Warwickshire, where he died Aug. 4, 1721.

WRIGHT (SAMUEL) was born Jan. 30, 1682-3, being eldest son of Mr. James Wright, a Nonconformist minister at Retford, in the county of Nottingham, by Mrs. Eleanor Cotton, daughter of Mr. Cotton, a gentleman of Yorkshire, and sister to the Rev. Mr. Thomas Cotton of Westminster, whose funeral-sermon his nephew preached and published. At eleven years old he lost his father, being then at school at Attercliffe

in Yorkshire, whence he removed to Darton in the same county, under the care of his grandmother and his uncle Cotton. At sixteen he studied under the care of the Rev. Mr. Jollie, at Attercliffe, whom about the age of twenty-one he quitted, and went to his uncle's house at the Haigh, where he officiated as his chaplain; and after his death he came to London, having preached only three or four sermons in the country. He lived a little while in his uncle's family at St. Giles's, and thence went to be chaplain to lady Susannah Lort, at Turnham-green, and was chosen to preach the Lord's-day evening-lecture at Mr. Cotton's, at St. Giles's. Being soon after invited to assist Dr Grosvenor at Crosby-square meeting, he quitted lady Lort and St. Giles's, and was soon after chosen to carry on the evening-lecture in Southwark, in conjunction with the Rev. Mr. Haman Hood; who soon quitting it, it devolved on Mr. Wright, then only twenty-three. On the death of Mr. Matthew Sylvester, 1708, he was chosen pastor of the congregation at Blackfriars, which increased considerably under his care, and where he continued many years, till he removed to Carter-lane, which meeting-house was built for him, and opened by him Dec. 5, 1734, with a sermon on 2 Chron. vi. 40. His sermons, printed singly, amount to near forty. But his most considerable work was his "Treatise on the New Birth, or, The being born again, without which it is impossible to enter into the Kingdom of God," which had gone through fifteen editions before his death. Dr. Wright is traditionally understood to have been the author of the song, "Happy Hours, all Hours excelling." He was remarkable for the melody of his voice and the beauty of his elocution. Archbishop Herring, when a young man, frequently attended him as a model of delivery, not openly in the meeting-house, but in a large porch belonging to the old place in Blackfriars. He married, in 1710, the widow of his predecessor Mr. Sylvester, daughter of the Rev. Mr. Obadiah Hughes, minister of the Dissenting Congregation at Enfield, aunt to the late Dr. Obadiah Hughes, by whom he had one son, since dead, a tradesman in the city, and one daughter, married to a citizen in Newgate-street, a most accomplished woman, but who became the victim of her own imprudence. He died April 3, 1746, at Newington-green, which was his residence. His funeral-sermon was preached at Carter-lane meeting by Dr. Milner; and another, at the same place, by Dr. Obadiah Hughes, who wrote his epitaph.

WRIGHT (EDWARD), an ingenious English traveller, travelled with the late earl of Macclesfield (then lord Parker) in the years 1720, 1721, and 1722. His "Observations
were

were published in 2 vols. 4to, 1730. His style is bad in prose, and worse in rhyme; but his matter and remarks are judicious and improving.

WRIGHT (ABRAHAM) was born in London in 1611. He was author of "*Delitiæ Delitiarum*," printed at Oxford in 1637. He published also "A Commentary on the Psalms," in folio, 1661; "A Commentary on the Pentateuch;" Five Sermons; and a Collection of Poems, which he called "*Parnassus Biceps*." He died in 1690. He was several times public orator at Oxford, where he also discharged every other office of honour, and was always remarkable for his loyalty. During the usurpation, he lived as private tutor in various families; but at the Restoration retired to the living of Oakham, which he had before refused, from his unwillingness to take the Covenant.

WYAT (Sir THOMAS) was one of the most learned and accomplished persons in the court of Henry VIII. by whom he was sent on various embassies. Some of his poetical works were printed in 1565, with those of the earl of Surrey. Sir Thomas was the first that versified the "*Whole Booke of the Psalms*" in English verse. He died 1541, aged 38.

WYCHERLEY (WILLIAM), an eminent English comic poet, and eldest son of Daniel Wycherley, of Cleve, in Shropshire, Esq. was born about 1640. At fifteen years of age he was sent to France, in the western parts of which he resided, upon the banks of the Charante, where he was often admitted to the conversation of one of the most accomplished ladies of the court of France, madame de Montausier, celebrated by Voiture in his "*Letters*." A little before the restoration of Charles II, he became a gentleman-commoner of Queen's college in Oxford: he lived in the provost's lodge, and was entered in the public library under the title of "*Philosophiæ studiosus*," in July 1660. He left the university without being matriculated, or any degree conferred on him; having, according to Wood, been by Dr. Barlow reconciled to the Protestant religion, which he had a little before deserted in his travels. He afterwards entered himself of the Middle Temple; but, making his first appearance in town in a reign when wit and gaiety were the favourite distinctions, he soon quitted the dry study of the law, and pursued things more agreeable to his own genius as well as to the taste of the age. As nothing was likely to take better than dramatic performances, especially comedies, he applied himself to the writing of these; and in about the space of ten years published four: "*Love in a Wood; or St. James's Park*," in 1672; "*The Gentleman-Dancing-Master*," 1673; "*Plain Dealer*," in 1678; and

and "Country Wife," in 1683. These were collected and printed together in 1712, 8vo.

Upon the publication of his first play, he became acquainted with several of the wits, both of the court and town; and likewise with the duchess of Cleveland, by whom, according to Mr. Dennis and the secret history of those times, he was admitted to the last degree of intimacy. Villiers, duke of Buckingham, had also the highest esteem for him: and, as master of the horse to the king, made him one of his equerries; as colonel of a regiment, captain-lieutenant of his own company, resigning to him at the same time his own pay as captain, with many other advantages. King Charles likewise shewed him signal marks of favour; and once gave him a proof of esteem, which perhaps never any sovereign prince before had given to an author, who was only a private gentleman. Wycherley happened to fall sick of a fever at his lodgings in Bow-street, Covent-Garden, when the king did him the honour to visit him; and, finding his body extremely weakened, and his spirits miserably shattered, he commanded him, as soon as he should be able to take a journey, to go to the south of France, believing that the air of Montpellier would contribute to restore him as much as any thing; and assured him, at the same time, that he would order him 500*l.* to defray the charges of the journey. Wycherley accordingly went into France, and, having spent the winter there, returned to England in the spring, entirely restored to his former vigour both of body and mind. The king, shortly after his arrival, told him, "that he had a son, who he had resolved should be educated like the son of a king; and that he could not chuse a more proper man for his governor than Mr. Wycherley;" for which service 1500*l.* per annum should be settled upon him.

But Wycherley (such is the uncertain state of all human affairs) lost the favour of the king and of the courtiers. Mr. Dennis relates, that, immediately after he had received the gracious offer above mentioned from the king, he went down to Tunbridge, to take either the benefit of the waters or the diversions of the place; when, walking one day upon the Wells-walk with his friend Mr. Fairbeard, of Gray's Inn, just as he came up to the bookseller's shop, the countess of Drogheda, a young widow, rich, noble, and beautiful, came to the bookseller, and enquired for "The Plain Dealer." Madam," says Mr. Fairbeard, "since you are for the Plain Dealer, there he is for you:" pushing Wycherley towards her. "Yes," says Wycherley, "this lady can bear plain dealing; for she appears to be so accomplished, that what would be compliment said to others, spoken to her would be plain dealing."

dealing." "No truly, sir," said the countess, "I am not without my faults, any more than the rest of my sex; and yet I love plain dealing, and am never more fond of it than when it tells me of them." "Then, madam," says Mr. Fairbeard, "you and the Plain Dealer seem designed by heaven for each other." In short, Wycherly walked with the countess upon the walks, waited upon her home, visited her daily at her lodgings while she was at Tunbridge, and at her lodgings in Hatton-garden after she went to London, where in a little time he got her consent to marry her; which he did, by his father's command, without acquainting the king.

But this match, so promising in appearance both to his fortunes and to his happiness, was neither more nor less than the actual ruin of both. As soon as the news of it came to court, it was looked upon as an affront to the king, and a contempt of his majesty's orders: and Wycherley's conduct after marriage occasioned this to be resented more heinously; for he seldom or never went near the court, which made him be thought downright ungrateful. But the true cause of his absence was not known: in short, the lady was jealous of him to distraction; jealous to that degree, that she could not endure him to be one moment out of her sight. Their lodgings were in Bow-street, Covent-garden, over against the Cock; whither if he at any time went with friends, he was obliged to leave the windows open, that his lady might see there was no woman in company: or she would be immediately in a perfectly raving condition. However, she made him some amends for these caprices by dying in a reasonable time, and by settling her fortune on him: but, his title being disputed after her death, the expence of the law and other incumbrances so far reduced him, that, not being able to satisfy the importunity of his creditors, he was thrown into prison. Major Pack says, "I have been assured, that the bookfeller who printed his 'Plain Dealer,' by which he got almost as much money as the author gained reputation, was so ungrateful to his benefactor as to refuse to lend him twenty pounds in his extreme necessities:" which is very suprising and wonderful, considering the known generosity and gratitude of that respectable order among traders.

In that confinement he languished seven years; nor was he released, till James II, going to see his "Plain Dealer," was so charmed with the entertainment, that he gave immediate orders for the payment of his debts; adding withal a pension of 200*l.* per annum while he continued in England. But the bountiful intentions of that prince had not the designed effect, purely through his modesty; he being ashamed to
give

give the earl of Mulgrave, whom the king had sent to demand it, a full account of his debts. He laboured under the weight of these difficulties till his father died; and then, too, the estate that descended to him was left under very uneasy limitations, since, being only a tenant for life, he could not raise any money for the payment of his debts. However, he took a method of doing it that was in his power, though few suspected it to be his choice; and this was, making a jointure. He had often declared, as major Pack says, that "he was resolved to die married, though he could not bear the thoughts of living married again:" and accordingly, just at the eve of his death, married a young gentlewoman of 1500*l.* fortune, part of which he applied to the uses he wanted it for. Eleven days after the celebration of these nuptials, Jan. 1, 1715, he died, and was interred in the vault of Covent-Garden church. He is said to have requested very gravely of his wife upon his death-bed, that she "would not take an old man for her second husband."

Besides the plays abovementioned, he published a volume of poems in 1704, folio; and, in 1728, his "Posthumous Works in prose and verse" were published by Mr. Lewis Theobald, in 8vo.

WYCK, a Flemish painter, was highly esteemed for his style in landscapes. He was born about the year 1640; and he died in London, but in what year is unknown. He was patronised and employed by Sir Godfrey Kneller in many of his best works. In that artist's celebrated portrait of the duke of Schomberg, the horse is painted by Wyck.

WYKEHAM (WILLIAM of), an English prelate of most respectable memory, was born at Wykeham, in Hampshire, in 1324. His parents were persons of good reputation and character, but in circumstances so mean, that they could not afford to give their son a liberal education. However, this deficiency was supplied by some generous patron; who maintained him at school at Winchester, where he was instructed in grammatical learning, and gave early proofs of his diligence and piety. The latter writers of his life have generally mentioned his removing from Winchester to Oxford, and continuing there almost six years; but they seem to have no sufficient authority for what they say; and it does not appear that he ever had any academical degree, nor is there the least tradition of his having belonged to any particular society there. It has been always supposed, yet rather from a common tradition than from any authentic account, that his first and great benefactor was Nicolas Uvedale, lord of the manor of Wykeham, and governor of Winchester; and that, after he had gone through his school-education, he was taken
into

into his patron's family, and became his secretary, and it plainly appears from antient writers, that he was secretary to the constable of Winchester-castle. He is said to have been afterwards recommended by Uvedale to Edyngdon bishop of Winchester, and by both to have been made known to king Edward III.

His being brought to court, and placed there in the king's service, is related to have been when he was about two or three and twenty years of age: but the first office, which he appears upon record to have borne, was that of clerk of all the king's works in the manors of Henley and Yehamstead. His patent for this is dated the 10th of May, 1356: and, the 30th of October following, he was made surveyor of the king's works at the castle and in the park of Windsor. It was by his advice and persuasion, that the king was induced to pull down great part of the castle of Windsor, and to rebuild it in the magnificent manner in which it now appears; and the execution of this great work was committed entirely to him. Wykeham had likewise the sole direction of the building of Queenborough-castle; the difficulties arising from the nature of the ground, and the lowness of the situation, did not discourage him from advising and undertaking this work; and in the event they only served to display more evidently the skill and abilities of the architect. Wykeham acquitted himself so well in the execution of these employments, that he gained a considerable place in his master's favour, and grew daily in his affections: nevertheless, his enemies gave so malicious a turn to an inscription he put on the palace at Windsor as exposed him for a little time to the king's displeasure. The words of this inscription are, "THIS MADE WYKEHAM;" and have an ambiguous meaning, signifying either, "Wykeham made this," or "This made Wykeham." Those who wished him ill interpreted them in the former sense; and hinted to the king, that the chief surveyor of that edifice insolently ascribed all the glory of it to himself. His majesty, being highly exasperated, reproached Wykeham with his crime; but was appeased, and even laughed after hearing his answer; he replying, with a smiling air, that his accusers must either be extremely malicious, or extremely ignorant of the laws of grammar, since the true sense of the inscription was this: "I am the creature of this palace: to it I owe the favour with which my sovereign indulges me, and who raised me from a low condition to an exalted fortune."

Henceforth we find the king continually heaping on him preferments both civil and ecclesiastical; for, it seems to have been all along his design to take upon him holy orders,
though

though he was not ordained priest till 1362. It would fill some pages to mention the preferments that Wykeham ran through, from his being made rector of Pulham in Norfolk in 1357, which was his first, to his being raised to the see of Winchester in 1366, his advancement in the state all the while keeping pace with his preferment in the church. In 1359, he was constituted chief warden and surveyor of the king's castles of Windsor, Leeds, Dover, and Hadlam; in 1363, warden and justiciary of the king's forests on this side Trent; keeper of the privy-seal in 1364; and within two years after secretary to the king. He was in prodigious favour and esteem with the king, as appears from the testimony of Froissart, a contemporary historian, personally acquainted with the affairs of the English court, and at the same time residing there in the service of the king and queen, who expresses himself in these very remarkable terms: "At that time," says he, "reigned a priest called William de Wican: which William de Wican had ingratiated himself so far in the king of England's favour, that by him all things were done, and without him was nothing done."

He was nominated to the see of Winchester in 1366, but not consecrated till the year after, on account of some little dispute between the king and the pope. In the bull for consecration, the pope speaks of Wykeham "as recommended to him by the testimony of many persons worthy of credit, for his knowledge of letters, his probity of life and manners, and his prudence and circumspection in affairs both temporal and spiritual." The superiority of Wykeham's genius to that of other men lying rather in politics and business than in learning, some have taken occasion thence to represent him as wanting in letters, and next to illiterate: on which account the writer of his life thinks, that this testimony of his learning ought to be insisted upon; and the more, because it appears, on examining, that in the bulls of this kind there is more frequently than otherwise no mention of learning at all. Being now qualified, by his advancement in the church, to receive the highest dignity in the state, he was constituted chancellor of England the same year, 1367: in which high post he continued till March, 1370-1, when the king took it from him, upon the representation of the lords and commons in parliament assembled, that the government of the realm had been too long in the hands of the ecclesiastics.

Though Wykeham was so deeply engaged in the affairs of state, and so much taken up in his personal attendance upon the king, yet he was not in the mean time wanting to his episcopal function, or remiss in the care of his diocese.

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He repaired the palaces and houses belonging to his see at great expence : he made visitations of his whole diocese : and he was very diligent and active in establishing strict discipline and reforming abuses. The zeal and diligence with which he pursued the wholesome work of discipline, and the reformation of abuses, appears from the proceeding in the visitation of the hospital of St. Cross, at Sparkeford, near Winchester. This famous hospital was founded by Henry de Blois, bishop of Winchester, and brother to king Stephen, in 1132 ; and was nobly endowed ; but the revenues, according to custom, were in course of time villanously embezzled by those whose duty it was to see them properly disposed of. Wykeham was resolved to redress this grievance, yet met with many difficulties and obstructions, and was engaged in a troublesome dispute of more than six years, the affair having been brought before the pope. However, after having at last overcome all opposition, he called the delinquents to a severe account ; and reinstated the hospital in all its rights, restoring in every respect its primitive use and customs. At the same time that Wykeham was thus engaged in the reformation of these charitable institutions, he was forming the plan of a much more noble and extensive foundation of his own : nevertheless, he was much embarrassed in fixing his choice upon some design. He tells us himself, how he was obliged to declare with grief, that he could not any where find the ordinances of founders of charities observed according to their true design and intention ; and this reflection, affecting him greatly, made him almost resolve to distribute his riches to the poor with his own hands. However, considering what desolation had been made by continual wars and frequent pestilences, and particularly among the clergy, he determined at last to remedy this loss, as far as he was able, by relieving poor scholars in their clerical education ; and, for that purpose, to establish two colleges of students. He seems to have come to this resolution, and in some measure to have formed in his mind his general plan, as early as his becoming bishop of Winchester ; for, it appears that, in little more than two years after, he had purchased several parcels of ground in the city of Oxford, which make the chief part of the situation of his college there. His college of Winchester, intended as a nursery for that of Oxford, was part of his original plan ; for, as early as 1373, before he proceeded any farther in his design for the latter, he established a school at Winchester, of the same kind with the former, and for the same purpose.

While Wykeham was pursuing these generous designs, and was now prepared to carry them into execution, he

was on a sudden attacked by a party formed against him at court; and in such a manner as not only obliged him to lay them aside for the present, but might have reduced him to an inability of ever resuming them. This was in the last year of the reign of Edward III; when the duke of Lancaster procured articles of impeachment to be brought against him by certain persons, for divers crimes committed by him, during his administration of affairs; and prevailed so far against him, as to have the temporalities of his see seized by the king, and himself banished from court. The clergy, however, looked upon these proceedings not only as injurious to Wykeham, but as an infringement of the liberties of the church; and the people considering him at the same time as a person unjustly oppressed by the exorbitant power of the duke of Lancaster, a tumult ensued in his behalf; and he was restored to the temporalities of his see, and to the king's favour, a few days before the death of that monarch, which happened the 21st of June, 1377. Through the unhappy reign of his successor Richard II, when nothing was seen or heard of but tumults, seditions, and wars, Wykeham is said to have conducted himself with that wisdom and caution, which might be expected from one of his great experience; and being now delivered from the persecution of the duke of Lancaster, and disengaged from his former constant attendance on public affairs, he resolved to apply himself to the great work of founding his two colleges, which he had designed, and for which he had many years been making preparations. The work which demanded his attention first, was to erect his college at Oxford; the king's patent for the building of which is dated June 30, 1379. He published his charter of foundation the 26th of November following; by which he entitled his college "Seinte Marie college of Wynchestre in Oxenford." The building was begun in March following, and finished in April, 1386. During the carrying on of this work at Oxford, he established in proper form his society at Winchester. His charter of foundation bears date Oct. 20, 1382, in which he gives his college the name of "Seinte Marie college of Wynchestre." In 1387, the year after he had completed his building at Oxford, he began that at Winchester, and finished it in 1393: he intended this school, for such he might have called it more properly, as a nursery whence to supply his college at Oxford. This college does not go by the name he gave it: it was then vulgarly called "The New college;" and this, becoming in time a sort of a proper name for it, continues in common use to be so to this day. These were noble charities; and Wykeham enjoyed for many years the pleasure, the greatest to a generous heart

heart that can be enjoyed, of seeing the good effects of his own beneficence. Not long after his death, one of his own scholars, whom he had himself seen educated in both his societies, and had probably contributed to raise to a considerable degree of eminence, became an illustrious follower of his great example. This was Henry Chicheley, archbishop of Canterbury; who, besides a chantry and hospital, which he built at Higham Ferrers, the place of his birth, founded likewise "All Souls-college in Oxford," for the maintenance of forty fellows. Shortly after this, Henry VI. founded his two colleges of Eton and King's in Cambridge, entirely upon Wykeham's plan, whose statutes he transcribed, without any material alteration.

In 1382, the bishops and clergy began to be greatly alarmed at the progress which Wickliff's principles and doctrines were daily making, and especially in the university of Oxford. Several professors and doctors, of the first distinction for learning there, began to defend and maintain them in the schools, and to preach them publicly; and in so doing were openly encouraged and supported by the countenance of the magistrates of the university, and particularly by the authority of the chancellor Dr. Robert Rygge. Courtney, archbishop of Canterbury, thought it high time to enquire into this matter, and to take proper measures for putting a stop to this growing sect: for which purpose, and to give all possible weight and solemnity to his proceedings, he summoned several assemblies of the bishop and clergy. The bishop of Winchester assisted at each of the assemblies; and was, after the archbishop, the principal person there. What share he took in the management of this affair, or with what spirit he acted in it, does not at all appear from any authentic evidence, except in this one circumstance, that, when the chancellor made his submission to the archbishop, and begged pardon for his offence, the bishop of Winchester strenuously interceded for him, and with much difficulty procured his peace; whence it should seem, that Wykeham was inclined to mild and gentle methods of proceeding in this important and delicate business. But the bishops in general were not in the same way of thinking: contrary measures were pursued: the Wickliffites were persecuted and dispersed: the seeds of the reformation were sown more widely: and the harvest, by being delayed, became the more plentiful.

This illustrious prelate died at South Waltham, Sept 27, 1404; and was buried in his own oratory, in the cathedral-church of Winchester, in rebuilding and repairing which he laid out immense sums. It is difficult to penetrate into the real character of Wykeham from any records that are extant

concerning him. The monuments which remain of his acts, in various ways, shew his genius to have been strong and universal; and, whatever his attainments in letters were, he had at least the good sense to see, that the clergy, though they had almost engrossed the whole learning of that age, yet were very defective in real and useful knowledge. Some have represented him as not without his blemishes; and it is probable that he had, like other men, his imperfections and infirmities, how unwilling soever his biographer may be to admit them: yet this may incontestibly be said in his favour, that no man ever exceeded him in beneficence and acts of charity; which is a fair presumption that his composition was generally good.

WYNANTZ was an excellent painter in his time, and born at Haerlem about the year 1600. He was the master of both Wouvermans and Vander Velde, and was himself also very highly esteemed. His landscapes are particularly admired, though it is generally understood that he employed some other hand to execute the figures.

WYNDHAM (Sir WILLIAM), an eminent English statesman under queen Anne, was born about the year 1687; and upon the decease of his father, while he was very young, succeeded to the title and estate. He was educated at first at Eton school, and thence transplanted to Christ-church in the university of Oxford, where his excellent genius soon discovered itself, and afterwards received great advantage from his travels into foreign countries. Upon his return to England he was chosen knight of the shire for the county of Somerset, in which station he served in the three last parliaments of queen Anne, and all the subsequent ones till his death. This public scene of action soon called forth his eminent abilities, and placed him in so conspicuous a point of light, that, after the change of the ministry under that queen, in the latter end of the year 1710, he was first appointed master of her majesty's hart and buck hounds, then secretary at war, and at last, about August 1713, was advanced to the important post of chancellor of the exchequer. In this station he had an opportunity of appearing in his judicial capacity in a cause of Dr. Hooper, bishop of Bath and Wells, in which he gave sentence; and at the same time explained the grounds of it with a perspicuity, force of reasoning, and extent of knowledge, worthy the most experienced judge.

Upon the death of queen Anne, on the 1st of August 1714, he signed with others the proclamation of his late majesty king George I. and on the 13th of that month seconded a motion, made in the house of commons by Horatio Walpole, Esq. for the payment of the arrears due to the

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Hanover troops in the English service. However, in October following, he was removed from his post of chancellor of the exchequer, which was conferred upon Sir Richard Onslow. In the next parliament, which met on the 17th of March 1714-15, he appeared very vigorous in opposition to the measures of the administration, and in defence of the peace of Utrecht; and on the 6th of April made a motion, that the house would appoint a day to take into consideration his majesty's proclamation, of the 15th of January, for calling a new parliament, which reflected on the conduct of the last ministry of queen Anne, and which he represented as unprecedented and unwarrantable, and even of dangerous consequence to the very being of parliament; expressions, which gave such offence to the majority of the house, that he was ordered to receive a reprimand from the speaker. He spoke likewise in favour of the duke of Ormond and the earls of Oxford and Strafford, when they were impeached in that house. But, upon the breaking out of the rebellion in Scotland under the earl of Mar, in August 1715, Sir William fell under suspicion; on which account he was seized on the 21st of September at his house at Orchard Wyndham, in Somersetshire, by colonel Huske, and one of his majesty's messengers; from whom making an escape, a proclamation was issued out for his apprehension. Soon after this he surrendered himself to the government; and, being examined by the privy-council, was committed to the Tower, but was never brought to a trial. Pope has drawn his character in two lines:

——— “ Wyndham, just to freedom and the throne;
 “ The master of our passions, and his own.”

He died at Wells, in Somersetshire, after an illness of a few days, on the 17th of June, 1740.

WYVILL (ROBERT) lived in the fourteenth century; and, at the recommendation of Edward III's queen, was promoted to the bishopric of Salisbury. About the year 1355, he brought a writ of right against William Montacute earl of Salisbury, for the castle of Salisbury. The earl offered to defend his title by combat; upon which the bishop was forced to bring his champion into the lists: this man was dressed in a suit of white sattin, with the bishop's coat of armour for a surtout. He was attended with two esquires, one of which carried his lance, and the other his shield. The earl likewise brought his champion into the field, accoutred much in the same manner; and, when they were just ready to charge each other, there came an order from the king to stop the combat

for some time. Before the second appointment the parties came to an agreement, the bishop giving the earl two thousand five hundred marks to resign up his claim. The bishop sat 46 years, and died in 1375.

X.

XENOPHON, an illustrious philosopher, soldier, and writer of antiquity, was an Athenian, and the son of Gryllus, a person of high rank. The time of his birth is nowhere expressly delivered: but Stesiclides, as cited by Diogenes Laertius, affirms, that he died the first year of the 105th Olympiad; and Lucian, that he lived above ninety years: whence it is evident, that his birth must have happened in the 82d Olympiad, where Fabricius has fixed it. Few particulars of his early life are known. Laertius tells us, that meeting Socrates in a narrow lane, after he was pretty well grown up, he stopped the philosopher with his staff; and asked him, "Where all kinds of meats were to be sold?" To which Socrates made a serious answer: and then demanded of him, "Where it was that men were made good and virtuous?" At which Xenophon pausing, "Follow me, then," said Socrates, and learn:" from which time he became the disciple of that father of antient wisdom.

He was one of his most eminent scholars, if not the most eminent; for, the dispute lies between him and Plato: but he did not excel in philosophy only; he was also famous for arms and military achievements. In the Peloponnesian war, he was personally engaged in the fight before Delium, the first year of the 89th Olympiad; in which the Bœotians overcame the Athenians. Here Xenophon, in the precipitation of flight, was unhorsed and thrown down; when Socrates, who having lost his horse was fighting on foot, took him upon his shoulders, and carried him many furlongs, till the enemy gave over the pursuit. This was the first essay of his military profession: afterwards he became known to the younger Cyrus, by means of Proxenus the Bœotian, who was favoured by that prince, and resided with him at Sardis. Proxenus, then Xenophon's friend, wrote to Athens, to in-
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vite him to come to Cyrus. Xenophon shewed his letters to Socrates, desiring his advice. Socrates referred him to the oracle of Delphi, which Xenophon accordingly consulted: but, instead of asking whether he should go to Cyrus, he enquired how he should go to him; for which Socrates reprimanded him, yet advised him to go. Being arrived at the court of Cyrus, he acquired at least as great a share of his favour as Proxenus himself; and accompanied that prince in his expedition to Persia, when he took up arms against his brother Artaxerxes, who had succeeded his father Darius in the kingdom. Cyrus was killed: and Artaxerxes sent the day after to the Grecians, that they should give up their arms. Xenophon answered Phalinus, who brought the order, that "that they had nothing left but their arms and valour; that as long as they kept their arms they might use their valour; but, if they surrendered them, they should cease to be masters of themselves." Phalinus replied, smiling, "Young man, you look and speak like a philosopher; but assure yourself, that your valour will not be a match for the king's power." Nevertheless, ten thousand of them determined to attempt a retreat, and actually effected it with Xenophon at their head, who brought them from Persia to their own homes, remaining victorious over all who attempted to oppose his passage. The history of this expedition, which happened in the 4th year of the 94th Olympiad, was written by himself; and the work is still extant.

After this retreat, Xenophon went into Asia with Agesilaus, king of the Lacedemonians; to whom he delivered for a sum of money the soldiers of Cyrus, and by whom he was exceedingly beloved. Cicero says, that Xenophon instructed him; and Plutarch, that by his advice Agesilaus sent his sons to be educated at Sparta. Agesilaus passed into Asia, the first year of the 96th Olympiad, and warred successfully against the Persians; but, the year after, was called home by the Lacedemonians, to help his country, which was invaded by the Thebans and their allies, whom the Persians, with a view of drawing the war from his dominions, had corrupted. During the absence of Xenophon, the Athenians proclaimed a decree of banishment against him; some say, for Laconism, upon his going to Agesilaus; others, because he took part against the king of Persia their friend, and followed Cyrus, who had assisted the Lacedemonians against them. Whatever was the reason, he was obliged to fly; and the Lacedemonians, to requite him for suffering in their cause, maintained him at the public charge. Then they built a town at Scilluns, having driven the Eleans thence, and bestowed a fair house and lands upon Xenophon: upon which he left

Agefilas, and went thither, with his wife Philefia, and his two fons Diodorus and Gryllus. At this place of retirement, he employed himself in planting, hunting, and writing; and led a life truly philosophic, dividing his time between his friends, rural amusements, and letters.

At length, a war arising between the Eleans and Lacedemonians, the Eleans invaded Scilluns with a great army; and, before the Lacedemonians came to their relief, seized on the house and lands of Xenophon. His fons, with some few servants, got away privately to Lepreum: Xenophon fled first to Elis, then to Lepreum to his fons, and lastly with them to Corinth, where he took a house, and continued the remainder of his life. During this time, the Argives, Arcadians, and Thebans, jointly opposed the Lacedemonians, and had almost oppressed them, when the Athenians made a public decree to succour them. Xenophon sent his fons upon the expedition to Athens, to fight for the Lacedemonians; for they had been educated at Sparta, in the discipline of that place. This enmity ended in a great battle at Mantinea, in the 2d year of the 104th Olympiad; when Epaminondas, the Theban general, though he had gained the victory, was yet slain by the hand of Gryllus. This Pausanias affirms to have been attested both by the Athenians and Thebans; but the glory was short-lived; for, Gryllus himself fell in the same battle. The news of his death reached Xenophon, as he was sacrificing at Corinth, crowned with a garland; who immediately laid down the garland, and demanded in what manner he died? When being informed, that Gryllus was fighting in the midst of the enemy, and had slain many of them, he put on the garland again, and proceeded to sacrifice, without so much as shedding a tear, only saying, "I knew that I begot him mortal."

Xenophon, being extremely old, died at Corinth in the first year of the 105th Olympiad; leaving behind him many excellent works, of which a fine collection are happily come down to us. The principal of these are, the "*Cyropædia*," or the life, and discipline, and actions, of the Elder Cyrus; seven books of the "*Expedition of the Younger Cyrus into Persia*, and of the retreat of the ten thousand Greeks under himself;" seven books of the "*Grecian History*;" four books of the "*Memorabilia*" of Socrates, with the "*Apologia Socratis*." Cicero tells us, probably grounding his opinion upon what he had read in the third book of Plato "*de legibus*," that the "*Cyropædia*" is not a real history, but only a moral fable; in which Xenophon meant to draw the picture of a great prince, without confining himself to truth, except in two or three great events, as the taking of Babylon, and the cap-

captivity of Cræsus: and in this he has been pretty generally followed, though some have thought otherwise. The “*Hel-lenica*,” or seven books of Grecian history, are a continuation of Thucydides to forty-eight years farther; and here we may seasonably mention a noble instance of Xenophon’s integrity and goodness of nature, who freely gave the public the writings of Thucydides, which he might either have suppressed, or put off as his own. The smaller pieces of Xenophon are, “*Agæfilaus*,” of which piece Cicero says, “that it alone surpasseth all images and pictures in his praise:” “*Oeconomicus*,” with which work Cicero was so delighted, that in his younger years he translated it, and, when he was grown old, gave this honourable testimony of it, and the other writings of Xenophon: “*Multas ad res perutiles Xenophontis libri sunt, quos legite, quæso, studiose, ut facitis. Quam copiose ab eo agricultura laudatur in eo libro, qui est de tuenda re familiari, qui Oeconomicus inscribitur?*” “The Republic of the Lacedæmonians,” and “The Republic of the Athenians;” “*Symposium*,” “*Hiero, or, of a Kingdom*,” “*Accounts of the Revenues, of Horses, of Horsemanship*,” and “*Epistles*.”

Xenophon was one of the most accomplished persons of antiquity, whether we mean accomplishments of the body, or of the mind. He had an ingenuous modest look, and was handsome beyond expression, as Laertius says; he was skilled in all exercises, in horsemanship, hunting, and in tactics. He was as perfect in contemplation as in action; and “the only man of all the philosophers,” says Eunapius, “who adorned philosophy with his words and actions.” He was the first who committed the disputations of his master Socrates to writing; and he did that with the greatest fidelity, without inserting excursions of his own, as Plato did, whom for that reason, as Aulus Gellius observes, he accuseth of falsehood. That there was a great enmity between these two illustrious persons, is related by the same author; who, as a proof thereof, alleges, that neither of them names the other in any of his writings, but, as Vossius has noted, he mistook in this, since Xenophon mentions Plato once in the third book of the “*Memorabilia Socratis*.”

The works of Xenophon have often been printed collectively: by Aldus, with the Greek only, at Venice, 1725, folio; by Henry Stephens, with a Latin version, in 1581, folio; and at Oxford, 1703, Greek and Latin, in five volumes 8vo. Separately have been published the “*Cyropædia*, Oxon. 1727,” 4to, and 1736, 8vo; “*Cyri Anabasis*, Oxon. 1735,” 4to, and 1747, 8vo; “*Memorabilia Socratis*, Oxon. 1741,” 8vo.

XENOPHON, usually mentioned with the epithet EPHESIUS, from the place of his birth, to distinguish him from the above Xenophon SOCRATICUS, is the author of five books "Of the loves of Abrocomus and Anthia," which are intitled "Ephesiaca," although they have no more to do with the town of Ephesus than the "Ethiopics of Heliodorus," which is a love-romance also, have with the affairs of Ethiopia. It is not known when this author lived; but Fabricius is of opinion that he wrote before Heliodorus. Suidas has made mention of this romance; and, although it was late before it was published for the first time, yet manuscripts of it were known to be extant; Montfaucon spoke of one which he had seen, or at least knew to be, in the library of the monastery of the Holy Virgin at Florence; and Politian had long before inserted a translation of some passages from it in his "Miscellanea." Politian was prodigiously taken with this author, and made no scruple to rank him with the Athenian Xenophon for sweetness and purity of style and manner. Fabricius does not seem to go so far as Politian; but he speaks of him in no less terms than these, "*est sane suavis lectu ac delectabilis hic scriptor; dictio pura, elegans, candida, facilis; narratio pressa, aperta, mirabilis, amœna.*" He adds, that Grotius, if he had read this author, would not have mentioned him as an example of obscene writing, as he has done in his "Commentary" upon Ephes. iv. 29.

Antonio Cocchi, a Florentine, eminent for his skill in polite literature, made a Latin version of the "Ephesiaca;" with which he caused it to be published at London, in 1726, 4to. Suidas has called them ten books of the amours of Abrocomus and Anthia; but either Suidas or his transcribers have blundered, since the work seems to have been completed in the five that are extant. Though Politian has compared the two Xenophons together, yet there is this considerable difference between them, that the Ephesian is sometimes a little inflated, which the other never is; however, to give him his due, he is always agreeable.

XIMENES (FRANCIS), archbishop of Toledo, was born in 1437. Pope Julius II. gave him a cardinal's hat, and king Ferdinand entrusted him with the management of the affairs of state. This prince had many years experience of his abilities and integrity; and thence was induced, by his will, to repose in him the important trust of the regency of Castile; nor did he prove himself unworthy that confidence. To his management it was principally owing, that Charles was permitted to assume the title of king of Spain, while his mother was alive. By his prudent and vigorous conduct, he preserved Navarres, he regulated the finances, and conciliated
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the affections of a people naturally averse to the government of a foreigner; he carefully endeavoured to make the crown sit easy on the young king, and to render the people happy. His family is generally represented to have been in a low situation; yet he is said, in the midst of his greatness, to have gone one summer to the village where he was born, to have visited his kindred, and to have treated them with all the marks of kindness and affection. His humility upon this head was very unaffected, and broke out sometimes very unexpectedly. He was present once when doctor Nicolas de Pax was explaining the philosophy of Raymond Lully; and, in speaking to the question, whether that famous man had the philosopher's stone or not, he took notice of a passage in the Psalms which has been thought to look that way: "he raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with the princes, even with the princes of his people." That portion of scripture, said the cardinal, may be much more naturally interpreted, for instance, in my own case; and then ran out in a long detail of his own meanness, and the wonderful manner in which he had been exalted.

Those who lived in and near his time believed he had the gift of prophecy, which arose chiefly from the two brothers, Charles and Ferdinand, saying frequently, on the great events of their lives, "This was foretold me by cardinal Ximenes." It is very certain, that he advised Charles to send his brother out of Spain, and to divide his dominions with him. "This," said he, "will constitute two great houses, and in your turns you may be both emperors;" which, as he took his advice, actually came to pass: but what came nearer to this point was the agreement he framed between Ferdinand the Catholic and his son-in-law Philip. He took the oaths of both of them; and at the time he took them he said, "Remember what I tell you; if you break this oath, you will not long survive it;" which was actually the case with respect to Philip, who broke it, and died soon after. He had a great contempt for what were styled the arts of a court, and would never use them. Don Pedro Porto Carrero, who was with king Charles in Flanders, wrote to him, that he had many enemies there, and advised him to make use of a cipher. He thanked him for his intelligence and friendship, but rejected the expedient: "I have nothing," said he, "that I desire to conceal; and, if I write any thing that is amiss, I will not deprive my enemies of their evidence." He behaved sternly himself to the nobility; but he advised both Ferdinand and Charles not to treat them with rigour. "Ambition," said he, "is their common crime; and you will do well to make submission

submission their only punishment." His coadjutor Adrian was miserably disturbed at the libels that flew about; but Ximenes, who was as little spared, bore them with great temper: "We act," says he, "and we must give the others leave to speak; if what they say is false, we may laugh; if true, we ought to mend." However, he sometimes searched the printers and booksellers shops; but, as he gave a previous notice, it may be presumed he did not often meet with things that could give offence.

The great object of his care was the revenue of his archbishopric; with which, however great, he did such things as could scarcely be expected from it, especially as one half of it was constantly distributed in alms, about which he was so circumspect, that no fraud could be committed. He was very plain in his habit and in his furniture; but he knew the value of fine things, and would sometimes admire them. He once looked upon a rich jewel, and asked its price. The merchant told him. "It is a very fine thing," said he, "and worth the money; but the army is just disbanded; there are many poor soldiers; and with the value of it I can send two hundred of them home, with each a piece of gold in his pocket." All his foundations, and other acts of generosity, were out of the other moiety. His university of Alcala was a most stupendous foundation, begun and finished in eight years; he endowed there forty-six professorships, and at his death left it a settled revenue of fourteen thousand ducats *per annum*. His regulations must have cost him at least as much thought as his buildings and endowments: he saw clearly that ignorance was the bane of religion, and the only thing that made the inquisition necessary; for, if men understood the Christian religion, there could be no need to fear either Judaism or Mohammedism.

He was very learned himself, and the great patron and protector of learning: he wrote several pieces of divinity that never were printed; and also the life of king Wamba, and some notes upon scripture, which are yet preserved. He caused the works of Tostatus to be printed at a vast expence at Venice. "The Complutensian Edition of the Holy Scriptures," which was the first Polyglott ever printed, cost him a prodigious sum. Besides the maintenance of all the learned persons employed in it, he purchased the manuscripts at immense rates. He was also at great charge in publishing the "Mozarabic Liturgy," for which he had so high a veneration, that he established a chapel with twelve canons for receiving this office; and with regard to other foundations we have no room to enumerate them. Upon the whole, we have great reason to believe that he spoke truth upon his death.

death-bed, when he said, that, to the best of his knowledge, he had not misapplied a single crown of his revenue. Philip IV. was at great pains to have procured his canonization with the popes Innocent X. and Alexander VII. but we know not why he did not succeed.

XYLANDER (GULIELMUS), a German of great abilities and learning, was born at Augsburg in 1532, of parents who were very honest, but very poor. The love therefore of learning, which he discovered from his infancy, would have been fruitless if he had not luckily met with a patron. This was Wolfgang Relinger, a senator of Augsburg, who got him supported at the public expence, till the progress he had made in literature procured him admittance into the colleges, where the city maintained a certain number of students. In 1549, he was sent to the university of Tübingen, and afterwards to that of Basil, where he made himself consummate in the Greek and Latin tongues. Melchior Adam affirms, that he took a master of arts degree at Basil in 1556; but Bayle is of opinion, that this date must be a mistake; for he thinks it improbable, that a man who had employed himself vigorously in study, and was born with such fine natural talents, did not take that lower degree till his 24th year. Add to this, says he, that Xylander made his Latin version of Dion Cassius in 1557; at which time he was so good a scholar, that he employed but seven months in this work; for the truth of which he appeals to Mr. Herwat, a senator of Augsburg and his patron, to whom he dedicates it. Having given ample proof of his learning, and especially of his uncommon skill in the Greek tongue, he was invited in 1558 to Heidelberg, to take possession of the Greek professor's chair, then vacant. In 1566, the elector-palatine Frederic III, and the duke of Wirtemberg, having called an assembly of the clergy to hold a conference upon the eucharist, about which there were great disputes, Xylander was chosen by the elector as secretary of the assembly, together with Osiander, who was named by the duke: he executed the same office upon a similar occasion in 1581. Excessive application to books is supposed to have brought an illness upon him, of which he died in February 1576, aged forty-three years.

He had a vast knowledge of the Greek language, and he employed it in translating Greek authors into Latin: but his being always very poor, and obliged to labour for bread instead of fame, is the cause of many errors having crept into his versions; since, selling his sheets as fast as he wrote them, to the booksellers, he was naturally led to be more solicitous about the quantity than the quality of what was written. Of the

the many authors which he translated, the chief are, Dion Cassius, Marcus Antoninus, Plutarch, and Strabo.

XYPHILIN (JOHN), a patriarch of Constantinople, who died in 1705, and whom Andrew Scottus and Vossius imagined to be the abridger of Dion Cassius: but they were in a mistake; it was not he, but a nephew of his name as the nephew says himself in the history of Augustus. This nephew made, about the end of the eleventh age, a compendium of the forty-five last books of Dion, which contain the history of the emperors to the time of Alexander son of Mammea. It is probable he did not abridge the five and thirty first books, since there remains no trace or testimony of it: and, besides, he assures us, that even in his time there wanted something of the history of Dion. As to what remains, he has been very exact and faithful in following the sense, and often the very words of his author; as, by comparing the abridgement with the original, any one may see. He has been printed sometimes with Dion Cassius, and sometimes separately.

Y.

YALDEN (THOMAS), the sixth son of Mr. John Yalden of Suffex, was born at Exeter in 1671. Having been educated in the grammar-school belonging to Magdalen-college, Oxford, he was, in 1690, at the age of 19, admitted commoner of Magdalen-hall, under the tuition of Joseph Pullen, a man whose name is still remembered in the university. He became next year one of the scholars of Magdalen-college, where he was distinguished by a lucky accident. It was his turn, one day, to pronounce a declamation; and Dr. Hough, the president, happening to attend, thought the composition too good to be the speaker's. Some time after, the doctor, finding him a little irregularly busy in the library, set him an exercise, for punishment; and, that he might not be deceived by any artifice, locked the door. Yalden, as it happened, had been lately reading on the subject given, and produced with little difficulty a composition, which so pleased the president, that he told him his former suspicions, and promised to favour him. Among his contemporaries in the college were Addison and

and Sacheverell, men who were in those times friends, and who both adopted Yalden to their intimacy. Yalden continued, throughout his life, to think as probably he thought at first, yet did not lose the friendship of Addison. When Namur was taken by king William, Yalden made an ode. He wrote another poem on the death of the duke of Gloucester. In 1710, he became fellow of the college; and next year, entering into orders, was presented by the society with a living in Warwickshire, consistent with his fellowship, and chosen lecturer of moral philosophy, a very honourable office. On the accession of queen Anne, he wrote another poem; and is said, by the author of the "Biographia," to have declared himself one of the party who had the honourable distinction of High-Churchmen. In 1706, he was received into the family of the duke of Beaufort. Next year, he became D.D. and soon after he resigned his fellowship and lecture; and, as a token of his gratitude, gave the college a picture of their founder. He was made rector of Chalton and Cleanville, two adjoining towns and benefices in Hertfordshire; and had the prebends, or sinecures, of Deans, Hains, and Pendles, in Devonshire. He had before been chosen, in 1698, preacher of Bridewell Hospital, upon the resignation of Dr. Atterbury. From this time he seems to have led a quiet and inoffensive life, till the clamour was raised about Atterbury's plot. Every loyal eye was on the watch for abettors or partakers of the horrid conspiracy; and Dr. Yalden, having some acquaintance with the bishop, and being familiarly conversant with Kelly his secretary, fell under suspicion, and was taken into custody. Upon his examination, he was charged with a dangerous correspondence with Kelly. The correspondence he acknowledged; but maintained, that it had no treasonable tendency. His papers were seized; but nothing was found that could fix a crime upon him, except two words in his pocket book, "thorough-paced doctrine." This expression the imagination of his examiners had impregnated with treason; and the doctor was enjoined to explain them. Thus pressed, he told them that the words had lain unheeded in his pocket-book from the time of queen Anne, and that he was ashamed to give an account of them; but the truth was, that he had gratified his curiosity one day, by hearing Daniel Burgess in the pulpit, and these words were a memorial-hint of a remarkable sentence by which he warned his congregation to "beware of thorough-paced doctrine, that doctrine which, coming in at one ear, paces through the head, and goes out at the other." Nothing worse than this appearing in his papers, and no evidence arising against him, he was set at liberty. It will not

be supposed, that a man of this character attained high dignities in the church; but he still retained the friendship, and frequented the conversation, of a very numerous and splendid body of acquaintance. He died July 16, 1736, in the 66th year of his age. His "Hymn to Darknes" seems to be his best performance, and is, for the most part, imagined with great vigour, and expressed with great propriety. His "Hymn to Light" is not equal to the other. On his other poems it is sufficient to say, that they deserve perusal, though they are not always exactly polished, and the rhymes are sometimes very ill sorted, though his faults seem rather the omissions of idleness than the negligences of enthusiasm.

YOUNG (EDWARD), an English poet and divine, was born at Upham, near Winchester, in June, 1681. His father, Edward Young, chaplain to king William and queen Mary, and dean of Sarum, died in 1705, aged 62, after having published, in 1702, 2 vols. of Sermons, in 8vo. Edward, the son, was placed upon the foundation at Winchester-college, and thence removed, in 1703, to New-college, Oxford, but not as a Wykehamite, being superannuated. In 1708, he was chosen into a fellowship at All-Souls. In 1714, he became bachelor of laws; in 1719, doctor. When he first began to be distinguished is not very easy to ascertain. When queen Anne, most unpopularly, made the ten peers, he, in order to reconcile the people to at least one of them, published, in 1712, "An Epistle to the Right Hon. George lord Lansdowne." When Addison published "Cato" in 1713, Young had the honour of prefixing to it a recommendatory copy of verses. On the appearance of Young's poem "On the Last Day," Addison did not return the compliment: but "The Englishman of Oct. 29, 1713," published soon after, and probably written by or under the inspection of Addison, speaks handsomely of it.

Young's father had been acquainted with Thomas Wharton, Esq. afterwards marquis of Wharton, who, after he became ennobled, did not drop the son of his old friend. In him, during the short time he lived, Young found a patron; and, in his dissolute descendant, a friend and companion. The old marquis died in 1715; the young one went to Ireland in 1717, whither it is probable that Young attended him. From "The Englishman" it appears, that a Tragedy by Young was in the theatre so early as 1713; "Buciris" was not brought upon Drury-lane stage till 1719. This was followed, in 1721, by "The Revenge:" which he dedicated to the duke of Wharton. This same year, 1721, at this wild duke's desire, and upon his grace's promising to advance

advance him in the world, in consideration of his not taking two livings of 200l. and 400l. in the gift of All-Souls college, did Young actually attempt to get into parliament at Cirencester, and persevered even to stand a contested election. It is said, that he was ashamed of this connection and patronage all the latter part of his life.

In 1719, he published "A Paraphrase on part of the Book of Job." Of his "Satires," it is not easy to fix the dates: they were originally published separately in folio; and some passages fix the appearance of the first to about 1725; the fifth came out in 1727; the sixth, in 1728: they were afterwards gathered into one publication, under the title of "The Universal Passion; and are undoubtedly the best of his works, though Swift is recorded to have said of them, "that they should either have been more angry or more merry." About 1727, he entered into orders; and, April 28, was appointed chaplain to the king. His tragedy of "The Brothers," which was already in rehearsal, he immediately withdrew from the stage: and the managers are said to have resigned it with some reluctance to the delicacy of the new clergyman. July 30, he was presented by his college to the rectory of Welwyn in Hertfordshire; and, April 1739, married lady Elizabeth Lee, daughter of the earl of Lichfield, and widow of colonel Lee, of whom he was deprived in 1740.

Immediately after this mournful event, "The Night-Thoughts" were begun; and, by these extraordinary poems, written after he was sixty, it was his desire principally to be known, as appears from his intituling the four volumes, which he published himself, "The Works of the Author of the Night-Thoughts." Notwithstanding the farewell, which in these poems he seems to have taken of all ambitious views, he dipped again into politics, where he had always been dabbling. In 1745, he addressed "Reflections on the public Situation of the Kingdom" to the duke of Newcastle. It does not appear that these views ever forsook him; for, in 1750, he wrote to abp. Secker about preferment; and, in 1761, at the age of 80, was actually appointed clerk of the closet to the princess dowager. He died in April 1765.

He was the author of many things in prose and verse, which we have not specified. He published, particularly, in prose, "The Centaur not fabulous, in six Letters to a Friend on the Life in Vogue, 1754;" and, "Conjectures on Original Composition," addressed to Richardson, author of "Clarissa," in 1759.

YOUNG (ROBERT) was born in Edinburgh 1693, and brought up a printer under the famous Andrew Hart, whom

he succeeded in his business; and in 1655 printed an elegant edition of the book of Common-Prayer for the use of the church of Scotland. When the troubles broke out in Scotland 1638, all his printing-materials were demolished, and himself banished from his native country. Some years afterwards he returned to Scotland, and printed some papers in defence of the parliament, for which he was banished a second time, and died in exile abroad in 1655, aged 62.

Z.

ZACUTUS, an eminent Spanish physician, was born at Lisbon in 1575, and is usually called Lusitanus. He studied both philosophy and medicine at Salamanca and Cohimbrica, and took his degree of doctor 1594 at Saguntum, now called Morvedre, a famous university in Spain. After this, he practised physic at Lisbon till 1624; when, by an edict of Philip IV. who governed Spain with a high hand, the whole race of Jews were interdicted the kingdom. Zacutus, being a Jew, betook himself to the Low Countries, practising chiefly at Amsterdam and the Hague; at the former of which places he died, as Astruc relates, in 1641, aged 66. It must however be at the very end of that year, and in the date of the old style, if it be true: for the last letter, among the "*Epistolæ Clarorum Virorum*," addressed to himself and prefixed to his works, is dated the 5th of April 1642. It was sent indeed from Remberg in Poland; and thus, by reason of the distance, might possibly be written before the news of his death reached that place. His works, written in Latin, were printed at Lyons in France, 1649, 2 vols. folio. Before the second is placed what he calls "*Introitus ad Praxin*;" or, *An Introduction to practice*:" wherein he sets forth the qualities of a physician, moral as well as intellectual; and shews, not only what are the qualifications necessary to the art, but also what are the duties necessary to the man.

ZECHARIAH was one of the minor prophets. He was the son of Barachiah, and grandson of Iddo. No certainty can be obtained with respect to the place of his birth. Some say he was of the tribe of Levi, and consecrated to the priestly office;

office ; and we are told (see " Gray's Key to the Old Testament") that his body was found, in a sacerdotal white robe, at Cophar : but there are various traditions on the subject. It is probable that he lived to see the completion of the Temple : and we learn from Ezra, that the Jews prospered through the time of his prophesying. It is to be observed, that in style he resembles Jeremiah ; and the work which bears his name abounds in elegant, beautiful, and poetical passages.

ZENO, the founder of the Stoic sect, and one of the most celebrated of the antient philosophers, was born at Citium in the island of Cyprus. He was educated in commercial pursuits ; but, being shipwrecked on the coast of Attica, entered into a bookseller's shop, and accidentally took up Xenophon to read : this so captivated him, that he immediately and zealously entered upon the study of philosophy. For twenty years he was a follower of Crates, of Stilpo, Xenocrates, and Philemon : he then opened a school at Athens, in the portico called Stoa, whence his disciples were distinguished by the appellation of Stoics. During his lifetime, the Athenians, to prove their esteem, voted him a crown of gold and a statue of brass. He was an extraordinary example of abstinence and austerity, and lived to his 98th year. He was interred in the Ceramicus, and had a monument erected to his memory. The principles which he inculcated, were we to discuss them one by one, would fill a volume : the first and leading one was this, that virtue was happiness ; therefore mind was in all respects to predominate over body, and health or sickness, pain or pleasure, poverty or riches, were not to affect the serenity of the mind. There were many others of the name of Zeno, which it is not necessary to particularise : the principal of these was Zeno of Elea, who flourished in the 75th Olympiad, and was the disciple of Parmenides, or, as some say, his son.

ZENOBIA, queen of Palmyra, and one of the most illustrious women that have swayed the sceptre, declared herself to be descended from the Ptolemies and Cleopatras. She was instructed in the sciences by the celebrated Longinus ; and made such progress, that she spoke the Egyptian tongue in perfection, as well as the Greek. She also understood the Latin, but durst not speak it. She protected learned men ; and was so well acquainted with the history of Egypt, and that of the East, that she wrote an epitome of it. This princess had also read the Greek and Roman history, and was justly admired for her beauty, chastity, sobriety, and extraordinary courage. She married Odenatus, a Saracen prince, and contributed greatly to the most signal victories he gained

over the Persians, which preserved the East to the Romans, when, after the taking of Valerian, it was highly probable that Sapor would dispossess them of all that country. Gallienus, in return for such important services, declared her Augusta, and, in 264, created Odenatus emperor. After her husband's death, Zenobia reigned with great bravery and glory; for, her sons Herennianus and Timolaus, on account of their tender age, had only the name and ornaments of emperor. She preserved the provinces that had been under the obedience of Odenatus, conquered Egypt, and was preparing to make other conquests, when the emperor Aurelian made war against her; and, having gained two battles, besieged her in Palmyra, where Zenobia defended herself with great bravery; but at length, finding that the city would be obliged to surrender, she quitted it privately; but the emperor, who had notice of her escape, caused her to be pursued with such diligence, that she was overtaken just as she got into a boat to cross the Euphrates. This happened in the year 272. Aurelian spared her life, made her serve to adorn his triumph, and gave her a country-house near Rome, where she spent the remainder of her life in tranquillity with her children. All historians bestow the most magnificent praises on this princess; and yet they suspect her of having consented, that Maonius should assassinate Odenatus, her husband, for shewing less fondness for her sons than for Herod, his son by another wife. She has also been censured for protecting Paulus Samosatenus, who had been condemned in the council of Antioch, and by that means preventing his being driven from his church.

ZEUXIS; a very famous painter of antiquity, flourished about 400 years before Christ, or about the 95th Olympiad. The particulars relating to his country are a little confused: for though Tully, Pliny, and Ælian, agree in affirming that he was of Heraclea, yet they have not, among the numerous cities of that name, told us the Heraclea in which Zeuxis was born. Pliny represents the art of painting, the rudiments, of which had been discovered by Apollodorus, to have been carried to considerable perfection by this painter. Some authors relate, that he found out the manner of disposing lights and shades; and he is allowed to have excelled in colouring. Aristotle censured this defect in his paintings, that the manners or passions were not expressed in them; nevertheless Pliny declares the direct contrary with regard to the picture of Penelope; "in which Zeuxis," says he, "seems to have painted the manners."

This painter amassed immense riches; and he once made a shew of them at the Olympic games, where he appeared in

a cloak embroidered with gold letters expressing his name. When he found himself thus rich, he would not sell his works any longer, but gave them away. Was not this generous? and did it not shew a noble moderation, which knew when it had enough? You will not attribute it to either generosity or contempt of money, when you hear his reason: it was, and he declared it frankly, that no price could be set upon them. His Helen was the picture which made the greatest noise. Before he had left off selling his works, he used to make people pay for seeing them; but he insisted always upon ready money for shewing his Helen; "which," says *Ælian*, gave occasion to the wags to call her Helen the courtesan." He did not scruple to write underneath this picture the three verses of the *Iliad*, in which *Homer* represents *Priam* and the venerable sages of his council confessing, that the Greeks and Trojans were not to blame for having exposed themselves to so many calamities for the love of Helen; her beauty equalling that of the goddesses. It cannot be very well determined, whether this Helen of *Zeuxis* be the same as that which was at Rome in *Pliny's* time; or that which he painted for the inhabitants of *Crotona*, to be hung up in the temple of *Juno*. What he required of the people of *Crotona*, with respect to this picture, is singular enough. They had prevailed upon him to come among them, by giving him a large sum, in order to paint a great number of pictures, with which they intended to adorn this temple; and when he told them, that he intended to draw the picture of Helen, they were extremely well satisfied, knowing that his chief excellence lay in painting women. For this purpose, he desired to see the most beautiful girls of their city; upon which they took him to the place where the young boys were learning their exercises, where he had a fair opportunity of seeing whether they were handsome and well-shaped in every part, they being naked; and, as he seemed much pleased on this occasion, they gave him to understand, that he might judge thence whether there were any beautiful girls in their city, since the sisters of those boys, whom he thought most beautiful, were among them. He then desired to have a sight of such as possessed the greatest charms; and the council of the city giving orders for all the maidens to come to one place, in order that *Zeuxis* might make choice of such as he thought fittest for his purpose, he pitched upon five; and, copying the greatest excellences of each, drew thence the picture of Helen. *Cicero*, who informs us of these particulars in the place above cited, leaves his readers to guess, that the painter would see these five young beauties naked; but *Pliny* says this expressly, and even that he saw

them in this condition, before he pitched upon the five in question. He does indeed tell us, that Zeuxis worked for the Agrigentines, and not the Crotoniates, and does not say who was the person represented by this picture; but, excepting this, it appears that he relates the same story with Cicero. These five maidens were greatly applauded by the poets, their beauty having been preferred by him, who was justly considered as the greatest judge of beauty; and their names accordingly did not fail of being consecrated to posterity, although they are not now to be found.

Many curious particulars are recorded of this painter. His dispute with Parrhasius for the prize in painting, and how he lost it, is related by Pliny in the following manner: Zeuxis had painted some grapes so very naturally, that the birds used to come and peck them; and Parrhasius painted a curtain so artfully, that Zeuxis, mistaking it for a real curtain, which hid his rival's work, ordered it to be drawn aside, that he might see Parrhasius's painting; but, finding his mistake, he confessed himself vanquished; since he had only imposed upon birds, whereas Parrhasius had misled even those who were masters of the art. Another time, he painted a boy loaded with grapes; when the birds flew again to this picture, at which he was vexed; and frankly confessed, that it was not sufficiently finished, since, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made use of Zeuxis's pencil for the embellishment of his house; upon which Socrates made this reflection, as it is preserved by Ælian. "Archelaus," said he, "has laid out a vast sum of money upon his house, but nothing upon himself: whence it is, that numbers come from all parts of the world to see his house, but none to see him; except those who are tempted by his money and presents, and who will not be found among the worthiest of men."

One of Zeuxis's finest pieces was a Hercules strangling some dragons in his cradle, in the presence of his frightened mother: but he himself esteemed chiefly his *athleta*, or champion, under which he made a verse that became afterwards famous, viz. "that it would be easier to envy than to imitate that picture." It is probable, that he valued his *Alcmena*, since he presented it to the Agrigentines. He did not set up for a swift painter: he used to say to those who reproached him with slowness, that "he was indeed a long time in painting, but that it was also to last a long time." Lucian has given us a description of a picture of Zeuxis, which deserves to be read: it is of a female centaur. We are told that Zeuxis, having painted an old woman, laughed so heartily at the
fight

sight of this picture, that he died. This circumstance is related by Verrius Flaccus, under the word *Pictor*; but it is probably fabulous. More particulars may be found concerning this painter in Junius "*de Pictura Veterum*;" and also in Mr. Bayle's "*Dictionary*," under the word *Zeuxis*, whence this account is chiefly taken.

ZISKA (JOHN), a gentleman of Bohemia. His first exertions were those of a soldier; and he eminently distinguished himself on various occasions. In one engagement he happened to lose an eye, which occasioned him to be called *Ziska*. The followers of *Huss* chose *Ziska* to revenge the death of their leader upon the adherents of the Roman Pontiff. He accordingly assembled an army of peasants, which in a short time he disciplined so as to render them truly formidable. On the death of *Wenceslas* he opposed his successor *Sigismund*, and at the siege of *Rabi* lost his other eye by an arrow: he nevertheless continued his command; and, by a decisive victory, became master of all Bohemia. The emperor, at last, was so intimidated, that he sent an embassy to *Ziska*, offering him the government of Bohemia on terms the most honourable and advantageous that could be desired; but, in the midst of the negotiation, he was cut off by the plague in the year 1424. It is a mere invention, that he left his skin to his followers to be made into a drum, to animate them in the prosecution of their object. He was succeeded in the command of the *Hussites* by *Procopius Rosa*, a man of resolution and courage equally undaunted.

ZOILUS, a rhetorician and native of *Amphipolis* in *Thrace*, has made himself famous, or rather infamous, by his criticisms on *Homer* and on the works of *Isocrates*. He has usually been distinguished by the appellation of *Homero-mastic*. He published his criticisms at *Alexandria*, and about 270 years before *Christ*; but they have all been lost. *Ptolemy* rejected them with indignation; and, some say, ordered their author to be crucified, or, as others will have it, stoned. The title of *Zoilus* has usually been applied to those critics who shew more acuteness in discerning defects than candour in applauding the merits of an author.

ZONARAS (JOHN), a Greek historian, exercised considerable employments under the emperors of *Constantinople*; but, wearied with worldly matters, at length became a monk, and died in the early part of the twelfth century. He wrote "*Annals from the beginning of the world down to the year 1118*:" an indigested compilation, such as might be expected from an ignorant and credulous monk. However, they are of some use, so far as *Roman* affairs, and those particulars of his own time, are concerned; for, he has co-

pied Dion Cassius, and even recorded some particulars which are not to be found in Dion. He was also the author of several pieces in the religious way, one of which we will mention, because it may seem rather curious: "*Oratio ad eos, qui naturalem et involuntarium feminis effluxum immunditiam existimant; Græce et Latine;*" in *Jure Græco Romano*, Lib. V. p. 351.

ZOROASTER, or Zerdusht, the reputed founder, but more truly reformer, of the Magian religion, lived under the reign of Darius Hytaspes. The common opinion of the Persian and Arabic writers is, that he either was a Jew, or went very early into Judea, where he received his education under one of the prophets, with whom he lived as servant, and, emulous of glory, set up for a prophet afterwards himself. The two reigning heresies before his birth were Zabiism and Magism; the former far more gross than the latter, and consequently more prevalent among the multitude. Hence they were fallen into wrong notions of the Deity, and gross errors in their manner of worshipping him; living also in continual fear of that evil spirit, whom they conceived to be the enemy of their species, and the continual disturber of the world. Zerdusht, whom some believe to have had his learning and his divinity out of the books of Moses and other sacred books of the Jews, took pains to root out all these notions, and to make the people easier than they had been, by propagating reasonable opinions. He taught them, that the Supreme Being was independent and self-existent from all eternity; that light and darkness, good and evil, were continually mixed, and in a struggle, not through impotency in the Creator, but because such was his will, and because this discordancy was for his glory; that, in the end, there would be a general resurrection, and a day of retribution, wherein such as had done well, and lived obedient to the laws of God, should go with the angel of light into a realm of light, where they should enjoy peace and pleasure for evermore; and those who had done evil should suffer, with the angel of darkness, everlasting punishment in a land of obscurity, where no ray of light or mercy should ever visit them; and that thenceforward light and darkness should be incapable of mixture to all eternity.

He took great pains to persuade his disciples of all the attributes of the divinity, especially wisdom and justice; in consequence of which he assured them, that they had none to fear but themselves, because nothing could render them unworthy of the divine favour but their vices. Of all virtues, he esteemed what the Greeks call philanthropy, and the apostles brotherly love, the greatest; for which reason he exhorted
all

all his followers to acts of charity and beneficence, sometimes alluring them by promises, at other times driving them as it were by threatenings. The credenda of his religion were not numerous, or perplexed; though, according to the mode of the East, he sometimes made use of parabolic relations. He gave his disciples likewise a liturgy, which they hold to have been brought to him from heaven; and therefore refuse to make any alterations in it, though the language is grown obsolete and little understood. The Magi, or priests, were, according to his institution, of three ranks; the duty of the first was to read the holy offices daily in the chapels, and to paraphrase on and explain the contents of his books. Over these were superintendants; and, above all, the archimagus, which office Zerdusht himself assumed, and resided in the city of Balch, at the sack of which he was slain. The Zend, or Zendevalsta, containing the institutes of his religion, consists of one and twenty parts or different treatises, which is the reason that we have so many different accounts of it: it is written in the old Persic or Zund character. The 16th treatise contains his life, wherein the whole mystery of his character as a prophet, and the method he made use of for the propagation of his religion, are set forth at large: the 20th treats of the virtues of drugs, and how they may be applied. Thus his writings contain not only the religion, but the learning of the Magi; and he recommended it to all his successors, to be perfect masters of all useful knowledge.

We conclude our account of this extraordinary person with observing, that he is said to have predicted the coming of the Messiah in plain and express words; and that the wise men out of the East, who came to worship our Saviour on account of his star, were his disciples.

ZOSIMUS, an antient historian, who lived at the end of the fourth, and the beginning of the fifth, century, was a man of quality and place, having the title of count, and being advocate of the treasury. There are extant six books of history, in the first of which he runs over the Roman affairs in a very succinct and general manner, from Augustus to Dioclesian: the other five books are written more largely and diffusively, especially when he comes to the time of Theodosius the Great, and of his children Arcadius and Honorius, because he then wrote of what he had seen. He goes but little beyond the siege of Rome by Alaric, and the sources of division between him and Honorius: and indeed we have but the beginning of the sixth book, the rest being lost. It has been pretty generally supposed, that Zosimus did little more than abridge Eunapius's "History of the Cæsars,"

which supposition was grounded, as Photius relates, on the great resemblance between the one and the other, except in those places where Stilico was concerned, whom Zosimus did not abuse as Eunapius did. Zosimus was a Pagan, and a most zealous one too; whence we find him frequently inveighing with great bitterness against the Christian princes, particularly against Constantine the great, and the elder Theodosius. Photius says, "that he barks like a dog at those of the Christian religion:" and few Christian authors till Leunclavius, who translated his history into Latin, made any apology for him. "To say the truth," says La Mothe le Vayer, "although this learned German defends him very pertinently in many things, shewing how wrong it would be to expect from a Pagan historian, like Zosimus, other sentiments than those he professed; or that he should refrain from discovering the vices of the first Christian emperors, since he has not concealed their virtues; yet it cannot be denied, that in very many places he has shewn more animosity than the laws of history permit." Then, having produced some instances to these purposes, he goes on thus: "We shall less wonder at the aversion of Zosimus to Christians, when we consider what a deference he paid to all the superstitions of idolatry; which made him relate many tales, that I should have thought unworthy of history, if, as I have already observed, the like were not to be found in those who have written with the greatest reputation. It is reasonable then to own, that iniquity has made Zosimus insert many things, either in favour of his altars, whose destruction he was unwilling to see, or against ours, which he could not endure; and this so much to the prejudice of his history, that we might therefore be led to despise it, if it did not contain a great number of curious and entertaining things, which are to be found no where else.

His style, in the judgement of Photius, is commendable for its purity, and that agreeable sweetness which almost always accompanies what is written intelligibly. His sentences are short, and his phrase concise; as it is natural to expect from one who brings into a narrow compass what others had treated more diffusely. It is also for this reason, that Photius observes his language to be almost without figures, which are not proper for the manner of writing which he pursued: he likewise abstained from speeches, and all those ornaments, which only become the great historian and orator. The six books of his "History" have been published, with the Latin version of Leunclavius, at Frankfort, 1590, with other minor historians of Rome, in folio; at Oxford, 1679, in 8vo.

8vo. and at Ciza the same year, under the care of Celarius, in 8vo. This last edition was dedicated to Grævius, and reprinted at Jena, 1714, in 8vo.

ZOUCH (RICHARD), a native of Wiltshire, and descended of a most respectable family, was professor of civil law, and published many works much esteemed in his day. He died in 1660.

ZOUST (GERARD), a German, and deservedly celebrated for his skill in portrait-painting, particularly in those of men. Granger says he was too faithful a copier of nature to be much in vogue among the ladies. He received no more than three pounds for painting a head; but he has received the encomiums of the late Horace Walpole; and his head, painted by himself, had a distinguished place in the Houghton collection.

ZUCCHERO (TADDEO), an Italian painter, was born at St. Angelo in Vado, in the duchy of Urbino, in 1529; and was initiated in his art by his father, who was an ordinary painter. At fourteen years of age he was carried to Rome, and placed under Pietro Calabro, whose wife was so covetous, that she almost starved him, and forced him to look out for another master. However, he went to no other, but contented himself with contemplating Raphael's works and the antique sculptures: he improved himself also greatly by the study of anatomy. He excelled chiefly in a florid invention, a genteel manner of design, and in the good disposition and œconomy of his pieces; but was not so much admired for his colouring, which was generally unpleasant, and rather resembled the statues than the life. He never worked out of Italy: Rome, Tivoli, Florence, Caparola, and Venice, were the places where he distinguished himself; but he left many pieces unfinished, being snatched away in his prime in 1566.

ZUCCHERO (FREDERICO), an eminent painter, and brother of Taddeo, was born 1543, and carried to the Jubilee at Rome in 1550; when he was placed under his brother Taddeo, who was then one of the most famous painters in Italy. He afterwards set up for a master-painter, and finished many of his brother's pieces. Pope Gregory XIII. employed him: when Zuccherò having a difference with some of his officers, drew a picture of slander, afterwards engraved by Cornelius Cort, in which he represented those who had offended him with ass's ears. He exposed it publicly over the door of St. Luke's church; but was obliged to leave Rome, in order to avoid the Pope's indignation. He worked in France for the cardinal of Lorraine, and in the Escorial for Philip II. without giving content to either the one or the other. He was more fortunate in
England,

England, where he drew the picture of queen Elizabeth, and did some other pieces which were very much commended. At last, returning to Italy, and having worked some time in Venice, Pope Gregory recalled and pardoned him. Soon after, he set up the academy of painting, by virtue of a brief obtained from this pope; of which being chosen the first prince himself, he built a noble apartment for their meeting. He went afterwards to Venice, to print some books he had written on painting; thence passed on to Savoy; and, in a journey to Loretto, died at Ancona in 1609. He differed but little from his brother in his style and manner of painting; though in sculpture and architecture he was far more excellent.

ZUINGLIUS (ULRICUS), an able and zealous reformer of the church, who laid the foundation of a division from Rome in Switzerland, at the same time that Luther did the same in Saxony, was born at Wildehausen in Switzerland in 1487. He was sent to school at Basil early, and thence removed to Berne, where he learned the Greek and Hebrew tongues. He studied philosophy at Vienna, and divinity at Basil, where he was admitted doctor in 1505. He began to preach with good success in 1506, and was chosen minister of Glaris, a chief town in the canton of the same name, where he continued till 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there; and upon the preaching of Luther, which began in 1517, shewed himself very favourable to that reformer; for, though he refused to read his books himself, having been otherwise instructed in those matters, yet he recommended them to his hearers.

About that time a Franciscan of Milan, being sent from Leo X. as general visitor of his order, came to publish indulgences at Zurich, and preached according to the usual manner; namely, "That the pope had granted an absolute pardon of sins to those who purchased such indulgences with money, and that men might by this means deliver souls infallibly from purgatory;" when Zuinglius, after the example of Luther, declaimed powerfully not only against the preacher, but even against the indulgences, or at least the use that was made of them. Hugh, bishop of Constance, supposing that he was displeased only with the abuse of them, exhorted him to go on, and promised him his patronage; but Zuinglius went farther, and solicited the bishop, and the Pope's legate in Switzerland, to favour the doctrine he was about to establish, and which he called *Evangelical Truth*. The bishop and the legate refusing to hearken to his proposals, he told them, that he would oppose the errors of the court of
Rome,

Rome, and propagate his own doctrines, in spite of them; and thus continued to preach, from 1519 to 1523, not only against indulgences, but other articles of the Catholic church

Zuinglius made no less progress with the Reformation in Switzerland than Luther did in Saxony, yet carried himself with more moderation and prudence; for, though by four years preaching he had prepared the magistrates and people, and knew that they were disposed to cast off the doctrine and discipline of the church of Rome, and to receive his new opinions, yet he would not attempt to make any alterations in the external worship without the concurrence of the civil powers, and to that end caused an assembly to be called of the senate of Zurich in 1523, that the differences among preachers in matters of religion might be composed. The senate, by their edict, invited all ecclesiastics of their canton, and gave the bishop of Constance notice of it, that he might either be present by himself or his deputies; and the assembly met at the day appointed. Here Zuinglius declared, "that the light of the gospel having been much obscured, and almost extinguished by human traditions, several persons of late had endeavoured to restore it by preaching the word of God in its purity; that he himself was one of that number; and, though he had for five years past taught nothing but what was contained in holy scripture, yet he had been treated as a heretic and seducer; that it was for this reason he had desired to give an account of his doctrines before the senate of Zurich, and the bishop of Constance or his deputies; and, that they might the more easily understand them, he had drawn them out into sixty-seven propositions." The doctrine, contained in these propositions, may be reduced to the following articles: 1. "That the gospel is the only rule of faith." 2. "That the church is the communion of saints." 3. "That we ought to acknowledge no head of the church but Jesus Christ." 4. "That all traditions are to be rejected." 5. "That there is no other sacrifice but that of Jesus Christ." 6. That we have need of no other intercessor with God but Jesus Christ." 7. "That all sorts of meat may be eaten at all times." 8. "That the habits of monks smell of hypocrisy." 9. "That marriage is allowed to all the world, and no man obliged to make a vow of chastity; and that priests are not at all debarred from the privilege of being married." 10. "That excommunication ought not to be inflicted by the bishop alone, but by the whole Church; and that only notorious offenders ought to be excommunicated." 11. "That the power, which the pope and bishops assume to themselves, is arrant pride, and hath no foundation in scripture." 12. "That

none can forgive sins but God; and that confession of sins to a priest is only to beg his ghostly advice." 13. "That the scripture teaches no such place as purgatory." 14. "That the character which the sacraments are said to impress, is a modern invention." 15. "That the scripture acknowledges none for priests and bishops, but such as preach the word of God."

He also offered to deliver his judgement about tithes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any person should be willing to dispute with him upon those points. John Faber, one of the three deputies whom the bishop of Constance had sent, and his chief vicar, answered, that he was not come to dispute about ceremonials and customs, which had for many ages been used in the church; nor did he think fit to debate about that affair then, but would refer it to the general council, which was to meet shortly according to the constitution of the diet of Nuremberg. Zuinglius replied, "that they ought not to regard, how long a thing has been or has not been in use, but to observe only, whether or not it be agreeable to truth, or the law of God, to which custom could not be opposed; and that there were learned men in the present assembly, who could very well determine the matters in question, without referring them to a council, since even private Christians, enlightened by the spirit of God, could discern between those that did and did not understand the scripture." The result of this conference was in favour of Zuinglius: for, the senate ordained by an edict, "that he should go on to teach and preach the word of God, and the doctrine of the gospel, after the same manner that he had hitherto done; and that no pastors, either in the city or country, should teach any thing that could not be proved by the gospel, and should also abstain from accusations of heresy."

After an edict so favourable, the doctrines of Zuinglius, which most of the pastors had before embraced, were preached under the name of Evangelical Truth in almost all the churches of the canton of Zurich; but, because the outward worship was contrary to their doctrines, images still remaining, and mass being celebrated, and they durst not abolish it without authority, Zuinglius, to perfect his design, engaged the senate to call a new assembly in October the same year, when the bishops of Constance, Coire, and Basil, with the university of the latter city, and the twelve cantons of Switzerland, were invited to send their deputies. The senate assembled upon the day appointed; debates were holden upon the points in question; and the result was an edict, by which the
priests

priests and monks were forbidden to make any public processions, to carry the holy sacrament, or to elevate it in the church, that it might be worshipped : reliques were taken out of the churches, and it was forbidden to play upon organs, to ring the bells, to bless palm-branches, salt, waters, or tapers, and to administer the supreme unction to the sick : in short, a good part of the outward worship and ceremonies of the church of Rome were at that time abolished in the canton of Zurich.

While all these things were transacting, Zuinglius wrote several books in defence of his doctrines, which were published between 1522 and 1525 inclusive. April, 1525, he petitioned the senate of Zurich to abolish the mass and the adoration of the elements in the sacraments ; and he easily obtained what he petitioned. He explained the eucharist, and prescribed a form in celebrating the Lord's Supper, not only different from that of the church of Rome, but that of Luther also ; and this engaged him in violent disputes and animosities even with his brethren, who were jointly labouring with him in the great work of reformation. Mean while, the other Swiss cantons, disallowing the proceedings of that of Zurich, assembled at Lucern in 1524, and decreed, that none should change the doctrines which had been established for 1400 years ; that they should not teach the doctrines of Zuinglius ; and that the magistrates should take care of the execution of this decree. They sent deputies at the same time to the senate of Zurich, to complain of the innovations they had made in their canton ; who returned a firm answer, and stood with resolution to what they had done. They then called an assembly at Baden in 1526, where the most ingenious and able advocates of each side had the liberty of saying what they could, in justification of their respective doctrines ; and accordingly Oecolampadius maintained the part of Zuinglius, while Eckius was representative for the Catholics. Other assemblies were afterwards called ; but things, instead of approaching nearer to peace and good order, tended every day more and more to tumult and civil discord. At length the parties had recourse to arms ; and Zuinglius, well horsed and completely equipped, was slain in one of these rencounters, while he attended the army as a citizen and pastor, if not as a general and commander, which the Papists affirmed. He died in 1531, and was heard, upon receiving his death-wound and falling, to utter these words ; “ What a misfortune is this ! Well, they can indeed kill the body, but they cannot kill the soul.”

He was a man of fine parts and uncommon learning ; and, considering that he was a Reformer, his zeal was tempered with a good degree of prudence. He held several notions peculiar to himself, and different from those of Luther, which produced no small misunderstanding between them ; for, Luther was not at all well affected to Zuinglius ; nor did Zuinglius pay the least deference to Luther. His notion of the Eucharist was so distinct from that of the other reformers as to give afterwards a name to his followers. He maintained also a system of his own concerning original sin, and contended for the salvation of infants dying without baptism, as well as of virtuous Pagans, both which points were rejected generally by the Protestants of his time. His works amounted to 4 vols. in folio, the greatest part of which were written in German, and afterwards were translated into Latin ; they were printed at Basil in 1544, at Zurich in 1581, and at Basil again in 1593. His doctrines were afterwards spread into France, with some alterations by Calvin, Beza, and others, who were commonly called Calvinists ; while the disciples of Zuinglius, who lived in Switzerland, retained the name of Sacramentarians. This occasioned a late noble author, speaking of Protestant ecclesiastical policy, to express himself in the following manner : “ This policy,” says he, “ had no being, till Luther made his establishment in Germany ; till Zuinglius began another in Switzerland, which Calvin carried on, and, like Americus Vesputius, who followed Christopher Columbus, robbed the first adventurer of his honour.”

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